

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 935.—VOL. XVIII.

[Registered as] SATURDAY, DECEMBER 10, 1898.

[a Newspaper.]

PRICE TWOPENCE.

Per Post, 10s. 10d. per annum.

CROWN 8vo, CLOTH, GILT TOP, 3s. 6d.

One of the most Original Books of the Year.

LIFE'S QUESTIONS.

By ERNEST TEMPLE.

The questions have been most carefully devised, one leading to another with the utmost lucidity and sequence. A VAST FIELD OF THOUGHT IS COVERED, beginning with certain Introductory Questions concerning the purpose of existence, the nature of Religion, Science, and Philosophy; then dealing with 'Man and the Universe,' generally and particularly; lastly with 'Ethics,' one chapter being devoted to Principles and another to Instances.

Students, Teachers, Lecturers, Clergymen, Writers, and Public Speakers will find in this book Life's Questions awaiting their comment, discussion, and solution.

The vast army of Social Conversationalists will find in it an inexhaustible fund of subject matter; for 'LIFE'S QUESTIONS' propounds the riddles of every man's life.

Published by TRUSLOVE AND HANSON,
143, OXFORD STREET and 6, SLOANE STREET, LONDON.

APPROPRIATE YULE-TIDE GIFT FOR SPIRITUALISTS.

THE SPIRITUAL SONGSTER.

COMPILED FOR USE OF SPIRITUALISTS.

Contains

176 SPARKLING GEMS OF INSPIRATIONAL SONG,
With Music and Vocal Score.

Crown 4to, Cloth. 4s. 6d. post free.

H. A. KERSEY, 4, ESSLINGTON-TERRACE, NEWCASTLE-ON-TYNE.

'BORDERLAND' REMAINDERS.

(18 Parts).

CHOICE ARTICLES.

INCLUSIVE OF THE WHOLE RANGE OF OCCULT SCIENCE.

Some Issues were Published at 2/6, others 1/6 per part.

Offered at 1/3 each. Free.

DON'T MISS THIS OFFER.

W. H. ROBINSON, NORTHERN BOOK STORES, NEWCASTLE-ON-TYNE.

INSURANCE.

THEOBALD BROTHERS,

23, ST. SWITHIN'S LANE, E.C.,

(ESTABLISHED 1867),

Invite Proposals for Insurance of all Descriptions.

FIRE Insurances from £100 to £100,000 promptly placed at best terms with the leading Companies.

LIFE Insurances to meet every requirement.

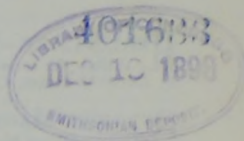
ACCIDENTS provided for, including EMPLOYERS' Liability.

MARINE Risks underwritten at Lloyd's, and Clerks' or other GUARANTEES negotiated.

BURGLARY Insurances.

NORTH DEVON.

Winter Apartments. — Extensive prospect, pure air, sheltered on hill-side. Exceptional advantages for the advanced development of the spiritually gifted on the Celestial plane. —Address, T. S. WILMOT, care of Editor of 'LIGHT,' 110, St. Martin's-lane, W.C.



'MINISTERING SPIRITS.'

A Christmas Book for Spiritualist Children.

BY

BESSIE RUSSELL-DAVIES

(Author of 'The Clairvoyance of Bessie Williams').

'In "Ministering Spirits," Mrs. Russell-Davies has written a fascinating little volume which is sure to prove of interest to all Spiritualists. It consists of short stories which are really interviews with the spirit-world, told in a bright, picturesque style and extremely interesting.'—'Whitehall Review.'

Price 1/- Post Free, 1/2.

To be obtained from the Office of 'LIGHT,' 110, St. Martin's-lane, W.C.; or of the Authoress, Arundel House, Balham Park-road, S.W.

MRS. MASTERMAN,

Costumier and Ladies' Tailor,

38, HARRINGTON SQUARE, HAMPSTEAD ROAD,
LONDON, N.W.

Court, Ball, and Evening Gowns
a Speciality.

WALKING, CYCLING, & TAILOR-MADE COSTUMES
MOURNING ORDERS.

WEDDING TROUSSEAUX, AND CONTINENTAL
OUTFITS, AND CORSETS.

FIT AND STYLE GUARANTEED.

Prompt attention given to letter orders, made from measurements and bodice pattern.

TWENTY PHOTOGRAPHS OF THE RISEN DEAD,

With an Account of the Events which Led to them being Taken.

DEDICATED TO THE COUNTESS OF CAITHNESS.

BY THOMAS SLANEY WILMOT.

9d. post free from Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

Two gentlemen required for private circle at South Norwood. Particulars to "Coventry House," Portland-road, South Norwood.

APARTMENTS FURNISHED.

In a superior private house, drawing-room suite; also bed sitting-rooms, from 10s. 6d. Good clean service; bath room; most healthy central position; omnibus and trams pass Square to all parts of London; twenty minutes to Oxford-street, ten minutes' walk to Gower-street Station, ten minutes Euston, Midland, Great Northern Railways; large garden. Proprietress member L.S.A. References exchanged.—Apply Mrs. G., 8, Harrington-square, N.W.

Board and Apartments for three gentlemen (Spiritualists preferred), in the superior private house of a widow lady. Bath, hot and cold. Use of Piano. Address: S.E., 22, Cavendish-road, St. John's Wood, N.W. (close to Lord's Cricket Ground).

Mediumship, Mesmerism, etc.

HEALING ART.—F. OMERIN, G. C. E. R., K. Ch. III.,
Fellow of several Scientific and other Learned Societies.—
22, BENTINCK-STREET, CAVENDISH-SQUARE, W.

CURATIVE MAGNETISM.—Mr. W. H. Edwards,
Clairvoyant and Magnetic Healer, whose remarkable cures are well authenticated and equal anything recorded, undertakes cases by appointment only. Mr. Edwards's guides diagnose disease, and have cured cases when other magnetisers have utterly failed. Mr. Edwards guarantees to relieve pain. Consultations 3s.—5s, Lyndhurst-road, Peckham, S.E. (near Rye-lane Station).

Miss MacCreadie, Clairvoyante and Psychometrist. Hours 3 to 6 p.m., or by appointment, Saturdays excepted.—8, Oxford and Cambridge Mansions, Flat E. (close to Edgware-road Station), W.

Mr. J. J. Vango, Clairvoyant and Healing Medium. At home daily from 10 a.m. to 5 p.m., or by appointment. Séances for investigators Monday and Thursday evenings, at 8 p.m.; also Sunday morning at 11 a.m.—283, Ladbroke-grove, W. (close to Notting Hill Station). Open to appointments.

Mrs. Brechley, Normal Clairvoyant, Psychometrist, Healing. Diseases diagnosed. (Hours 2 till 5 p.m. After 5 p.m. by appointment.) Your spiritual surroundings described from letter, fee 2s. 6d. Séance for Investigators, Tuesday, 8.15 p.m., 2s. 6d.—111, St. Thomas's-road, Finsbury Park, N. Close to Station.

Magnetic Healer and Certificated Masseuse.—
Apply by letter, Mrs. Damer-Cape, Home Villa, Lewisham-park, S.E.

Mediumship is purely a constitutional state,
and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, *Hydro', Leicester.*

Miss Findlay, 1, Portsea-place, Connaught-square (off Edgware-road), Clairvoyante, Medical and Business Psychometrist. At home daily.

Alfred Peters, Clairvoyant and Psychometrist.
At home daily, Saturdays excepted, from 3 to 6 p.m. Séances by appointment. Public séance for inquirers Wednesdays, at 7.30 for 8 p.m.—1, Merrington-road, St. Oswald-road, West Brompton, S.W.

J. A. White, Clairvoyant, Psychometrist and Healer. (Insomnia a speciality). Séances and private sittings by appointment. Public séance, Tuesday and Friday, at 8, 1s.—21, Foxbourne-road, Balham, S.W. (near Station).

'Zina,' Scientific Palmist and Event Reader,
24, Sun-street, Canterbury. The initial delineated of the one who influences your life. Hands read from 2s. 6d. Also by post. Send stamped addressed envelope for instructions how to obtain the latter. Highest testimonials.

H. Towns, Clairvoyant Medium. Business,
Health, Character, &c. At home daily 10 till 6, or by appointment (Saturday excepted). Public séances Tuesday and Friday, 7.30 for 8.—119, Lisson-grove, Marylebone, London, N.W.

Madame Finck, Healing and Clairvoyant Medium, 46, Finsborough-road, South Kensington, S.W.—At home daily from 11 a.m. to 6 p.m. Friends by introduction every Thursday, at 3 p.m. Fee, 2s. 6d.

Astrology.—Advice on Health, Wealth, Marriage, and the Future. Send stamped envelope for particulars to Stanley Dawson, 4, Thorney-road, Douglas, Isle of Man.

Vital Magnetism.—Mr. Walter S. Sherwood,
Specialist for the Treatment of all Disorders of the Nerves. Patients seen by appointment only.—No. 4, Merrington-road, St. Oswald-road, West Brompton.

'OUIJA!'

The Wonderful Psychic Talking Board.

Will Spell out Messages and Develop Mediumship in the Home Circle.

From a psychical point of view, we confidently assert that one successful séance with 'OUIJA' will do more to arrest the attention of the student of the occult than many other means of inquiry. If you are interested in the study of the 'Borderland' betwixt the material universe and the vast realm of the unseen—consult 'OUIJA.'

PRICE 6s. 6d. EACH. POST FREE. FOREIGN POSTAGE EXTRA.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

ARS VIVENDI SYSTEM, For Invalids and Pupils.

The Study and Treatment of Nervous and Mental Affections has been a speciality for several years.
Course of lessons given by correspondence to pupils not residing in London.

Classes held in evening in series of lessons.

MR. ARTHUR LOVELL,
5, PORTMAN STREET, PORTMAN SQUARE, LONDON, W.

GRAPHO-PSYCHOMETRY.

CHARACTER DELINEATED BY LETTER ONLY.

Fee 1s. 6d. enclosed, and stamped addressed envelope, to 'ZETA,' care of W. Rowley,
157, Gloucester-road, South Kensington, London, S.W.

PRACTICAL PSYCHOLOGY & MENTAL SCIENCE.

MR. FRANK H. RANDALL,
PSYCHOLOGIST,

PRIVATE LESSONS IN MESMERISM, HYPNOTISM, ANIMAL MAGNETISM, HEALING, and the development of the MENTAL and PSYCHIC powers.

PRACTICAL EXPERIMENTING included in a course of lessons.
Call or write (stamp) for particulars, terms, &c.

Studio and Consulting Room:—
1, Army and Navy Mansions, Victoria Street, Westminster, LONDON, S.W. (Next to Army and Navy Stores).

'Practical Instruction in Mesmerism,' by Frank H. Randall. Public Edition, 1s. 8d.; Private Edition, 3s. 6d., post free.

International Therapeutical Society,

42 & 43, WOBURN PLACE, RUSSELL SQUARE, W.C.

All forms of Physical and Mental Disease successfully treated by the most ancient system of Medical Science—The Aynveda of India. Consultation from 10 a.m. to 1 p.m. (Sundays excepted) or by appointment. Cases undertaken in any part of the world and Hospital-trained Nurses furnished for Medical, Mental, or Monthly Cases. Personal references furnished from the Continents of Europe, Asia, and America. All communications (private and confidential) to be addressed to M. M. Watrous.

ASTROLOGY.

G. WILDE WILL CAST YOUR HOROSCOPE,
Precognizing health, wealth, weal or woe, the stars have in store for you. Read the following testimony of Mr. Wilde's skill in a test horoscope, and then write to him, sending your birth-time.

Address:—G. WILDE, Occult Book Company,
6, Central-street, Halifax, Yorkshire.

W. T. STEAD, Esq., Editor of the 'Review of Reviews' writes:—
'G. Wilde, Esq. August 28rd, 1893.
'Dear Sir,—I yesterday read over your horoscope to the subject of it—the test case, I mean. You will be pleased to know that both he and I were immensely staggered by your success. You had hit off with extraordinary accuracy so many events of his past life that it was quite wonderful.—I am, yours very truly,
(Signed) 'W. T. STEAD'

'Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom he did a very elaborate horoscope, which was right as to the past, and has since been verified in relation to matters which were then in the future.'—'Borderland,' October, 1897.

ORIGINALLY ESTABLISHED, 1883.

MRS. J. J. MORSE'S HOTEL, FLORENCE HOUSE,

26, OSNABURGH STREET, REGENT'S PARK, LONDON, N.W.

THE ONLY SPIRITUALIST HOTEL IN LONDON.

The Hotel is very centrally situated. All Places of Amusement, Business, or General Interest are easily and cheaply accessible. The main lines of railway have their termini within a shilling cab ride. Omnibuses from and to all railways and places of amusement pass within ten doors of the house. A Smoking Room.

Every attention is paid to cleanliness and comfort, by which, combined with moderate charges, the Hotel has always been so well and favourably known as a "HOME FROM HOME" by its many patrons.

Full tariff sent, post free. Letters and telegrams promptly attended to. Address all communications to Mrs. J. J. MORSE.

TELEGRAMS: 'JUNIPERITE,' LONDON.

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

NO. 935.—VOL. XVIII. [Registered as] SATURDAY, DECEMBER 10, 1898. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	597
Experience Meeting.....	597
Professor Falconer's Address.....	599
A Successful Circle.....	600
Swedenborg as Seer.....	602
Mr. G. Bibbings on Bible Spirit- ualism.....	603
'Tien' on Phenomena.....	605
Mesmerism and Mind Healing.....	605
Braiddism or Hypnotism.....	605
Repressive Laws.....	607
Spiritualism for the People.....	607
Churchmen and Spiritualists.....	608

NOTES BY THE WAY.

The first Alliance 'Experience Meeting' was, in every way, a success. 'The Daily Chronicle,' in a short notice, saturated with animus and error, said there were about fifty persons present. The fact is, that the room was filled in every part, many standing at the doors, and that the audience numbered close upon a hundred and fifty. There was a feeling of reality about this meeting and an intensity of personal communion which must have left a very deep impression. We are fully persuaded that if we could teach our people to tell their experiences as they were told last week, we have, in such gatherings, a powerful instrument. 'The Daily News' gave a fairly full report, creditable to its discernment and good sense as an observer of the signs of the times. 'The Pall Mall Gazette,' on the other hand, was unspeakably silly. It said: 'After all, what is the use of holding up black envelopes with photographic plates inside them, and getting pictures of "a subtle and beautiful ray of light" or of mottled work? A three-year-old child and a blacking-brush can produce all the mottled work you want any day.' The simpleton does not see—well, never mind: what does it matter what a simpleton does not see? What matters is that the 'Pall Mall' should print such feeble folly.

Some of the papers have sought to make fun out of the fact that 'M. de Rougemont' was present and proclaimed himself a Spiritualist. That was so, no doubt—but his story will, of course, be taken for what it is deemed to be worth. He is neither a Member nor an Associate of the Alliance, and had he not risen so suddenly and unexpectedly, he would probably have received a polite hint that his silence was desirable.

We shall give a report of the proceedings in our next week's issue.

'LIGHT' is not political, but it firmly holds that its teachings have in them much which, if rightly applied, would promote good government and the best interests of the people. With all the financial prosperity of 'the great Powers,' is it not the fact that all of them are tossing with unrest and haunted with fears, while poverty and misery of all kinds mock our boasted civilisation? What is the cause of this failure of our civilisation to produce restful happiness? Is it not our emphasis upon the animal side of human nature and life? The fierce reproof of the Apostle James fits London, Paris, Berlin and St. Petersburg well:—"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your

lusts"—meaning by 'lusts,' all the selfish and self-assertive promptings and tastes,—pride, love of dominion, grasping, supremacy,—as well as luxury and voluptuousness. On the other hand, as St. Paul said, 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.' That is pure Spiritualism; and anyone may see how far-reaching that is as to national life and good government.

Significantly enough, 'The New Unity' points out Spain's chance in this direction. We are afraid we cannot hope for anything so blessed as the outcome of its great wickedness, folly and misery; but there is the possibility. 'The New Unity' says:—

Let not Spain despair, there is time enough yet for the reforestation of its hills, the fertilisation of its valleys, the reclaiming of its vines and olive groves, if it will but accept the benignant though grim discipline of the inevitable. Released from its unprofitable islands in remote seas, excused from further pretence of being a great international 'Power,' released from the awful burden of a standing army no longer necessary and the maintenance of a navy now in the bottom of the deep sea, let it attend strictly to its home affairs, seek to win the respect of its neighbours by fair dealing. Let it beat its swords into plowshares and its spears into pruning hooks, set up its public schools, trust to the justice of the nations to secure its rights which it will no longer seek to fight for, and in fifty years Spain may again be the home of chivalry, the worthy birth-place of Columbus and Cervantes. It may be as true of nations as of individuals that 'it is better to go to a house of mourning than of feasting.'

We think there is immense good sense in this; and we think, too, that the truth in it is of universal application. The safe and truly prosperous nations in the future will be the spiritually clean and bright, and the content and really happy nations. This is a gospel which needs preaching to-day; and the Spiritualist can preach it because the very essence of his faith is that everywhere and at all times the spirit is supreme, and that, therefore, the measure of a nation's prosperity is the measure of its internal joy, not the extent of its external rule.

The Christian Science case has ended as we predicted and both the ladies concerned are sent on their own way. The case against Miss Lyon was, from the first, very hollow; and Mrs. Mills, although she talked enough nonsense to sink a saint, was manifestly sincere. The word 'manslaughter' seemed absurdly out of place.

We say the case has ended because we think it extremely unlikely that anyone will wish to revive it.

An important two-column report of séances appears in 'The North British Daily Mail' for November 26th. Apart from the impressive character of the séances, the report is remarkable on account of its intense seriousness and sympathy. We desire to avoid any tone of triumphing over our newspaper contemporaries, but the change in their tone is very noticeable; and we rejoice at it. At the

same time, we congratulate the public upon its improved chance of getting the truth.

From a foreign correspondent we have received the following. We take note of it because it sets forth a view which is taken by many, and because, in itself, there is light:—

I have been reading the reports of the International Congress, and note that attention has been drawn to the fact that Christianity seemed to be lost sight of in the discussions. I am not so surprised as sorry. The teachings of the Churches are such that thinking men too often turn from them, and imagine that the outward coverings of modern Christianity represent Christianity itself. This is more noticeable on the Continent than in England, where, however, this feeling exists. But can we not, through the myths and errors of ages, trace, in the obscurity which they produce, the Jesus, the Christ of Scripture, as a true spiritual man, a Spiritualist, who warred against the materiality of the religion of his time, and tried to turn his hearers to the spiritual worship of God? I have hoped that the spiritual movement, now going on, would recognise this feature of Christ's teaching, and become a great power to reform the views which are now held as Christianity, but which in truth have no connection with it.

For the promotion of the movement and for the clear understanding of both Spiritualism and Christianity, I have thought that the basis of the spiritualistic movement should rest on Christ's teaching, not on deductions from his teaching, either in the New Testament or in the teachings of the Churches, but on his own simple teaching that 'God is spirit.'

The doctrines of the Churches have no longer any hold upon the men of the age. Between the Churches and educated men, or rather reflecting and thinking men, there is a wide chasm. There are of course many followers of the superstitions, but, in the world at large, there is a wide cleft between the Churches and progressive humanity: not because progressive men are irreligious; no, quite the contrary, but because they have the religious feeling deep in their nature, or because they long for some certainty, some satisfaction to the feeling within them. This feeling, or this desire, makes men dissatisfied with the teaching of their Churches, as giving them a stone when they want bread: and they turn away. Thus the greater part of the external religious life of Christendom is mere superstition or formalism.

A report of a lecture, given a week or two ago, by Mr. Gustav Spiller has just come into our hands. It is a useful 'awful example.' We do not know Mr. Spiller in connection with Spiritualism or Telepathy, but he talks just like the typical Philistine who 'knows' without knowing. 'Professor Lodge and Sir William Crookes,' he said, 'were not scientific in their dealing with the alleged facts of Telepathy. The human imagination could see anything it wished.' We need not trouble our readers further with Mr. Spiller. We mention the drift and animus of his lecture only as a specimen of the resolute incredulity which is sometimes worse than too ready belief. Resolute incredulity, especially if backed by a little imagination and a good deal of assurance, can say and imagine and explain away anything.

'The Church Gazette' gives us an entire page article on 'Faith-healing,' the whole of it appreciative. The concluding instance is a rather telling one:—

About seventy years ago 'faith healing' was carried on by no less a personage than a Catholic Prince, Alexander Leopold Franz Emmerich, Prince of Hohenlohe.

One of the most striking and best authenticated cases of his 'faith healing' was that of Mary Aloysia Gonzaga (Miss O'Connor), a sister, in 1829, at a convent near Chelmsford. Miss Barbara, who was a lady of thirty years of age, was attacked by intense inflammation of the hand and arm. All remedies having failed to reduce the swelling, the Lady Superior bethought herself of writing to the Prince, and asking for his good offices on behalf of the afflicted sister. In reply, Miss O'Connor was directed to unite in prayer with the Prince (who was then living at Bamberg), at a certain date and hour, date and time being given.

The day before, the sister was visited by the doctor, who found her hand and arm much swollen, 'the fingers apparently distended almost to bursting, and the wrist measuring fifteen inches in circumference.' The next day, whilst attending the usual Mass, she suddenly experienced a strange sensation in her arm. Eleven days later the doctor, who knew nothing

whatever of the application to Prince Hohenlohe, happened to call again. To his astonishment, Miss Barbara entered the room, moving her arm freely and without pain, and so far able to use her fingers that she could write legibly.

The reality of the cure is vouched for by Dr. Badeley, who was a Protestant and an eminent physician in his time. In his report of the case he concludes with the following caustic comment: 'The prayers of our clergy would no doubt be attended with equal success in restoring health and prolonging life, if the minds of the sick were impressed with the same degree of firm belief that the prayers then offering would effect their recovery; but our clergy confine their visits to the duty of preparing them for their departure to another world.'

HUMAN IMMORTALITY.*

Professor James, of Harvard University, has lately delivered the yearly 'Ingersoll Lecture' on 'The Immortality of Man'; and this Address has now been published, with valuable notes. Professor James holds high rank as a psychologist, and he is an active Psychical Researcher. He is a Theist, and he tells us that personally he takes no absorbing interest in the question of Immortality. He looks at it in the dry light of science, and avoids emotionalism, and his Address deals with two points only. In both cases he answers an objection commonly put forward against a belief in human immortality.

The first objection to which he replies is that 'Thought is a function of the brain.' That proposition he accepts, however, but refuses to draw the usual inference from it, that when the brain dies, thought ceases. He reminds us that there are three kinds of function, 'productive function,' 'permissive function' (e.g., that of a trigger, which permits the explosion of the powder), and the 'transmissive function' (that, for instance, of a prism or a lens). It is the last of these three kinds of function that he considers the brain to exercise. According to this theory, the individual who uses the body, or any part of it, is as distinct from that body as light is from the prism that causes it to resolve itself into a coloured spectrum; and those who say that the brain exercises a *productive* function in the case of thought, are like people who would declare that the prism creates the light. In support of this view, Professor James mentions many facts in physiology and psychology, which are not compatible with any other supposition.

The second objection answered is that we cannot reconcile ourselves to the idea of the innumerable multitudes which, according to the modern view of the universe, must throng the celestial regions. So long as the world was believed to be only 6,000 years old, and the immense majority of human beings were supposed to go to some underworld of immense capacity, Heaven seemed to have plenty of room for the aristocratic company of saints and elect that arrived there, and there appeared to be good reason why those superior persons should be preserved. But nowadays we do not consign the heathen to hell, together with those of our neighbours whose sect differs from our own, and the innumerable multitudes who have lived and died since man appeared on earth—perhaps during the tertiary period—have to be accommodated in our spirit world. We have therefore, a very strong, although hardly articulate feeling, that Heaven will be uncomfortably crowded with countless millions of Chinamen, Hottentots, Red Indians, and other disagreeable souls; and we cannot bring ourselves to really and truly believe that God loves such specimens of humanity any more than we do. These ideas, although hardly formulated in our minds, produce a powerful effect on our beliefs in immortality; and Professor James is at pains to show their futility, for they are the stupid fancies of people who measure the universe by their own little likes and dislikes, and who have not the requisite imagination to picture things to themselves on a cosmic scale. In fact he shows that this idea of an exclusive, limited, and aristocratic spirit world is as irrelevant as it is absurd.

Although a fragmentary contribution to the great question of Man's Immortality, Professor James's Address is very valuable; and we cordially recommend the little book to our readers.

* 'Human Immortality. Two supposed objections to the doctrine.' By WILLIAM JAMES, Professor of Philosophy at Harvard University, and Ingersoll Lecturer for 1898. Westminster: Archibald Constable and Co. Price 2s. 6d.

SEANCES FOR SOMNAMBULISTIC AND MEDIUMISTIC PHENOMENA.

By M.—T. FALCOMER,
Of Alessandria, Piedmont,

Licenziato dalle Sezioni Magistrale e Consolare della R. Scuola
Superiore di Venezia.

Professore titolare di scienze giuridiche nel R. Istituto
Tecnico di Alessandria Già nominato Console onorario
di Hawaii.

*Translation of Address written for the International Congress
of Spiritualists, held in London on June 19-24, 1898.*

(Continued from page 589.)

PART SECOND.

CHAPTER II.—CONCLUSIONS.

1. The Countess's tendency to somnambulism.
2. The intelligence in the somnambule or mediumistic state.
3. The Countess was both a somnambule and a medium.
4. The cause of the phenomena explained—consciousness, the two human bodies, fears and suppositions, mental and unconscious dualism.
5. Effects of the sittings.
6. End.

1. The messages which have been recorded so far are not given as examples of literary style, nor as ideas and conceptions of great value. It strikes me that even the best does not imply much taken by itself. The indications of the life beyond are generally vague, the effusions commonplace; yet, if looked at in the light of the purport imparted by them conjointly, they will be seen to contain a teaching somewhat hidden, but deeply suggestive. They require to be perused with attention, so as not to overlook the fragments of truth—the scattered instructions, for instance, on mediums; on evocations; on the life hereafter strewn with roses and thorns, like this life; on the evolution of man through reincarnation; on the bond of solidarity between the inhabitants of this world and those of the impendable sphere; on the transmission of thought by means of the ether, which vibrates the more the purer it is. I give these messages forth only as examples of both spontaneous and induced manifestations proceeding from an Ego whose plane of existence is much nearer than might be supposed at first, and who for this reason is a subject for study.

To the critical observer the Countess B., during the sittings, was in an abnormal condition, between sleeping and waking, or else of profound abnormal sleep; the hypnotic state in a greater or less degree was her distinct tendency at that time, and the Ego who ruled in all the sittings indicated the states of the medium in the most important ones (seven) of the two series. He indicated it in such a way as to attract my attention to it most particularly. He said: 'The medium has a great propensity to sleep, and will succeed therein.—The medium is very near falling into sleep; but I do not consider it prudent, on account of your being yet new in the study of Spiritism.—The medium is weak, and I fear her falling into sleep.—We will put her to sleep; fear not.—Our medium falls easily into sleep; . . . she might fall into catalepsy.—Mind, the medium will fall asleep.—Take care that she do not sleep.'

2. The intelligence of one sleeping in a normal way is accustomed to disappear; in the case of the Countess's entering the hypnotic state, the reverse happened—not only was the intelligence apparent, but it was superior to that of the waking state. At most of our séances the intelligence who manifested qualified itself as a spirit; it used to speak on morals or science, or on the world of spirits. In two séances only did it express itself as *I*, or as the 'mind' of the Countess.

3. What, then, was she supposed to be during these séances of empirical researches? A farce-player? No; since the messages contained serious answers to my mental questions. Was she mad? No; the messages were full of sense. A scientist? No; for these communications were a compound of grave lecturing and empty talk. A thought reader?

Certainly not; for spontaneously she foretold the future without my thinking of it. Was it a case of suggestion? There was no one who cared to suggest to her. Could it be my own desire reflected? No; as she was entranced in spite of my wishes—against my wishes. Was she a *conscious* somnambule? Evidently not, as in almost each manifestation an individuality other than her own was observed. An *unconscious* somnambule? Again no, for at two séances she expressed herself with *I*. A somnambule *sui generis* with different phases of consciousness? I must answer once more in the negative, the messages bearing a stamp supernatural and original in form and in substance.

What, then, is the unprejudiced observer to think of her, in connection with the simple, genuine phenomena?

This seems to be the most important problem. She was a somnambule medium, gifted with natural psychical faculties, having had no training whatever in their development.

4. If the foregoing answers contain elements of conviction, proofs complete of a beyond, all might be elucidated clearly and simply as follows:—

During the experience the consciousness of the waking state (cerebral) was suspended; but the consciousness of sleep was active by means of the brain of the astral body. By this it must not be inferred that her consciousness was really double—the way only in which it exhibited itself was of a double nature. The *I* of the Countess was released from the bodily conditions; the astral body being less adherent to earthly organism owing to the physiological action, exercised through hypnotism, perceived beings of the extra terrestrial sphere, received and transmitted messages like to a sybil, wrote them out as they were given; hence, as the communications, so were they from whom they proceeded. The somnambule medium was then an interpreter, an echo of those beings from beyond, who, having lived like ourselves, remembered life's passions and struggles. When thus active as a messenger between the two planes of existence, the terrestrial and the ethereal, or the physical and metaphysical, her *mens* was in abeyance.

When, on the contrary, she did not act as interpreter or echo, she expressed herself with *I*; in that case she described the beings perceived by her, or said that she was threatened by them. She had expressed herself with *I* in a state of deeper hypnosis; yet, though her ethereal body had partly left her material body, she still had, as it were, one foot in the material surroundings of terrestrial life; the movements of the physical body were a reverberation or repercussion of the action exercised by the hyper-physical organism, under the influence of the *I*. In the state of light hypnosis she had been equally able to receive messages and to transmit them to us at the same time. She certainly must have been conscious while she received and transmitted them; but this relative consciousness was of no avail at waking; be it because in the waking state consciousness perceives by means of the material brain, and in other states by what constitutes the biological counterpart to the same brain in the ethereal, vital substance constituting the human organism; or be it because it did not stamp itself on the brain, prevented by the supposed attributes existent in the general tissue of the two human bodies above-mentioned.

Hence, to him who observes, her apparent unconsciousness during the phenomena, whilst she was in the meantime an instrument for exploring the beyond, is a subject for reflection.

The medium—for so let her be called, as she seemed to intervene *bon gré mal gré* between human minds, living in different spheres—passed from light hypnosis into a state of deep hypnosis, falling into catalepsy or entering the state of lucidity; but previous to the hypnotic passage, she seemed to suffer.

But why on the part of the communicating Ego this great apprehension, this pre-occupation, lest she should fall into sleep? Logic would allow us to infer that either a prolongation of the hypnotic state of the astral body might have been hurtful to the medium, or that during its exteriorisation a vagrant Ego might have possessed himself of the semi-dead body and ruined it; or because such a vagrant Ego of the beyond manifesting mediumistically could not,

with the same ease, have communicated with us in a deeper somnambulist phase.

Who can guess the reason of these apprehensions? . . . Far from trying to solve the mystery, I only ask myself this question: Was it not possible that in a phase of somnambulism deeper than that in which these Egos manifested, the vital threads of the supra-mundane organism, joining the principal centres of the earthly organism, could become unstrung owing to the fascination exercised by the astral surroundings on the medium's spirit and make her pass altogether the threshold of material existence—that is, let her die by mistake? New researches will bring the answer; may he who has the means therefor dive into the depths of the psychical ocean.

(To be concluded in our next.)

A SUCCESSFUL CIRCLE.

While recently investigating mediumship, such convincing proofs of spirit presence and abnormal power have been vouchsafed us, that we are anxious that others should know of the opportunities lying almost at their doors of satisfying themselves of the reality of spirit communion. We have seen your genial invitation to the readers of 'LIGHT' to furnish you with just such experiences, and we accordingly send you as concise an account as possible of our experiences within the last five months. Perhaps the good results which our circle of only four or five members always obtained, were due to the fact that we sat in a calm frame of mind, unburdened with anxiety, mistrust, or antagonistic scepticism. Of our circle only one was thoroughly convinced of spirit action in the manifestation of phenomena,—the others sat to watch the gradually unfolding powers of our medium, whom we shall call 'Phegia.' *En passant*, we ought to say that even she is more or less sceptical, continually seeking to explain away her own trance condition, the results therefrom, and I mediumship generally, by attributing them to 'dual-personality,' 'subliminal-self,' 'sub-consciousness,' 'hypnotism,' 'thought-reading,' &c., and it is only when doubt is no longer possible that she admits mediumship to be a means of communication between the two worlds of spirit and matter. Thus you see, our medium, from whom, under ordinary circumstances, investigators might suspect collusion, was, in reality, the one most tardy of conviction.

We were first made aware of our medium's powers in a curious manner, which afforded us one of our first convincing tests of spirit manifestation. In June last, during the Conference in London, hearing of a good psychic writing medium, we were (that is, four of our present circle, then, however, not formed) anxious to see if we could ourselves obtain satisfactory results. We went to the medium 'M.,' entering the room where he generally gave his sésances. 'Phegia,' however, waited in another room. We found, to our disappointment, that the medium was already exhausted after a trying sésance he had just given, and he himself expressed a fear that we should obtain no results. However, we sat for an hour—in vain! Not a sign did we receive of an external power, and we each returned to the room where 'Phegia' waited, perhaps in sceptical unbelief. The medium sympathised with us in our disappointment as we turned to depart; when 'Phegia' suddenly expressed a wish to try herself. She entered the room and immediately became partially controlled—as 'M.' afterwards said, *she* became the medium, and he the passive onlooker. She it was who magnetised some papers, placing them between two slates, and securely fastening them; then, holding the slates between her hands, in a little while we were astonished to hear the tap-tap of rapid writing within. The time was between three and four on a bright summer day, and the slates were held above the table and in our view, never leaving our sight. Upon opening the slates we saw twenty-six sheets of paper closely written upon—the ink still wet! This writing was done in less than ten minutes—a feat impossible of performance with the most expert writer. It consisted of appropriate answers to questions of which 'Phegia' was ignorant, and, of course, 'M.' also. From that time we have sat regularly; but it is not of the results of our own circle that we wish to speak so much as of

phenomena we have received from without in our investigation of Spiritualism generally.

We have been fortunate in sitting with two fine mediums, a lady whom we will call Mrs. 'A.,' and Mr. Peters; through them, and also 'Z.,' the photographing medium, the tests given us have been more than satisfactory. We have frequently, indeed constantly, found that the more tranquil our frame of mind, and the greater our confidence, the more frequent and absolute and convincing were the tests.

In the early stages of our own sittings, 'Phegia' sat for spirit photography to 'Z.' (who had previously never seen or heard of her), and at once obtained a perfect likeness of her control, 'Margaret,' whom she had known well on earth. There was not the slightest room for doubt. Some time afterwards we were directed by 'Margaret' to engage Mrs. 'A.' We did so, holding the sésances in our own house. The cabinet was formed of a bay window, with ordinary heavy curtains. In the room the incandescent light burned always, lowered more or less. The members of our circle assisted in tying Mrs. 'A.' to her seat, and after the sésances the fastenings were invariably found secure and unaltered.

For our first sésance, 'Phegia's' control, 'Margaret,' promised to materialise; she also said the spirit of a relative of one of our circle would endeavour to come, holding a light which he would revolve in a peculiar manner. At this sésance, after sitting for five minutes, Mrs. 'A.' remarked from the cabinet how very wide awake she felt, whereupon two distinctly different voices, one in French, the other in English, bade her be silent and sleep. Before the deep trance condition came on, it frequently happened at our sésances that the three voices would be heard speaking simultaneously, and frequently during the sésance a female spirit, standing outside the cabinet, would converse with the sitters, while a man's voice would join in the conversation from behind the curtain. 'Margaret' was the first spirit to materialise at this first sésance, and though she did not speak, she was distinctly the 'Margaret' of the photograph, 'Phegia's' control, the 'Margaret' she had known on earth. The French spirit came out of the cabinet, showing to the circle her perfectly formed limbs, and speaking in a soft, clear voice, and our own medium was drawn to the cabinet, and made to pass her hand over the materialised form, a warm, living body, like to her own. During this time the form stood at the far end of the bay window, and Mrs. 'A.' was seen sleeping quietly in her chair some several feet away. On two occasions 'Phegia' gave to the form a ring which had once belonged to 'Margaret.' The form took the ring into the cabinet, and in less than five minutes 'Margaret' came outside the cabinet, holding out the ring to 'Phegia,' placing it again in her hand; and whilst 'Margaret' was doing so, the man's voice from within the cabinet remarked loudly and distinctly, 'that ring is too precious to be given away.' The test of the light was given—a man's form coming outside and rapidly revolving a large, blue light.

After our first sésance, we showed to Mrs. 'A.' and her daughter, 'Margaret's' photograph. Miss 'A.' at once recognised it as a spirit who had twice materialised at her mother's sésances, but whose name could not be obtained. Some weeks before, 'Margaret' had told a visitor to our circle that she had materialised, but would not say where. At our next sitting, after Mrs. 'A.'s' sésance, 'Margaret' told us she had materialised before in order to prepare for our sittings with Mrs. 'A.'

'Margaret' promised at another sésance that the mother of one of our circle would try to materialise, and would show herself at a certain part of the cabinet, holding a brilliant light which she would raise to her forehead as a sign. When promises of this kind were made, needless to say, we sedulously refrained from speaking of them till they had been verified. The promised test was given at our next sésance, the spirit appearing twice, holding the light to her face on each occasion.

Of the members of our circle one was an officer on furlough from India, who was particularly anxious to see if a brother officer (who had been killed during the last Frontier war), could materialise. 'Margaret' had promised him he would try to do so. This spirit not only tried, but came again and again until the sitter was perfectly satisfied of his identity. He came first of all in a convincing manner, with his face bandaged, as though concealing the shot wound

which had killed him. No one, save the officer in question, knew how his friend had been killed; so here was an unexpected test.

Our next séance was one carrying absolute conviction of spirit working. The officer aforesaid, while acknowledging the impossibility (under the conditions) of the medium personating the spirit forms, endeavoured nevertheless to attribute the results to anything but abnormal influences, and the next sitting seemed devoted to the work of proving how entirely spiritual was the origin of the phenomena. The medium was unfortunately unwell, but insisted on giving the séance, and in the comparative failure of the evening lay the proof. 'Margaret' and another female form appeared—the latter giving 'Phegia' a portion of her drapery. 'Margaret' came again later on and stood outside the curtains, showing herself so distinctly that all could recognise her. Then, pointing to the officer in question, she gradually dematerialised, becoming smaller and smaller, till but a luminous cloud lay on the floor, when that too disappeared. Other spirits came and were also only able to partially materialise.

This séance we considered one of our most, if not the most, convincing and instructive we have had with Mrs. 'A.' We do not speak of such phenomena as raps, lifting and displacing heavy weights, striking of the piano, shaking of hands by materialised spirits, for, it seems to us, to the power whereby a disincarnate spirit can become flesh and blood once more, nothing is impossible. We do not, therefore, mention many things which occurred at our séances with Mrs. 'A.' but which were not wonderful in comparison with the miracle of gazing upon, and feeling once again, the warm pulsating flesh of one whom we had grown to look upon as having gone for ever; who—some would say—had ceased to exist when death came.

Of our sittings with Mr. Peters we will only speak of a few instances of interest. Perhaps this medium has done most in convincing us not only of spirit communion but of its worthy object. For the question had often arisen: Admitting the supernatural origin of the phenomena, what good is it all? And it is chiefly through Mr. Peters' mediumship that we have learnt how, through the higher phases of mediumship, enormous good is waiting to be wrought by the spirit spheres upon our earth, when worthy mediums can be found. Even now, having at their command but rough material, too often uneducated and uncouth, and even impure of life, how great is the work performed by many spirit bands. For ourselves, we feel that the veil hiding the future has been lifted, the mystery and silence of death cleared, as a result chiefly of our sittings with Mr. Peters. We have seen this medium in public life and in private; have seen him controlled on all occasions, at meals, during ordinary conversation, in season and out of season, and have always been benefited by his spirit guides, light being thrown upon much that was obscure and difficult of comprehension.

One sitting with Mr. Peters was very interesting to ourselves. A Hindoo control of this medium's told 'Phegia' that he had seen her before, and explained that he had materialised at Mrs. 'A.'s séances in our house (at this time Mr. Peters did not know who 'Phegia' was, or that we had ever sat with Mrs. 'A.'). We tested this well, making him describe occurrences during the séances, which he did satisfactorily. During the evening, turning to 'Phegia,' he told her that she had an Egyptian control. No one, save our small circle, knew of this, and from the fact that this control never spoke English, we could not learn his nationality or name; it was only by impression that 'Phegia' knew he was Egyptian. At the suggestion of the Hindoo spirit, 'Phegia' allowed herself to be controlled by the Egyptian, and then occurred the interesting phenomenon of two mediums in the same small circle of six sitters conversing, under the control of an invisible power, rapidly and fluently in a strange language. Now and then our Hindoo spirit friend turned to the sitters, translating the information 'Phegia's' control was giving him, and thus we learned not only his name but much interesting information concerning his life when on earth. A sitter of our circle was also shown how to teach him English, which he is now fast acquiring. On several occasions our own spirit friends have, through Mr. Peters, given such proofs of their identity that no loophole for doubt

could remain as to the genuineness of the control, and the thoroughness of this fine medium's possession, for the time being, by disincarnate spirits.

On one occasion the Hindoo control asked 'Phegia' to go with his medium to the photographing medium, 'Z.,' when, he said, he would endeavour to show himself on the plate with the Egyptian. But before speaking of the photographic results we would like to mention a test 'Phegia' was able to give. Mr. Peters is sometimes controlled by one who purports to be the spirit of a woman of once world-wide repute; but he had always doubted the genuineness of the control, fearing it might be a personation. This spirit controlled Mr. Peters one evening when we sat with him, but refused to give her name. That night, after retiring to rest, 'Phegia' distinctly saw her Egyptian friend enter her room with the Hindoo control of Mr. Peters, and a woman spirit. These three were so distinct as to be almost material. The latter spirit gave her name to 'Phegia,' and remarked that she had come to her thus in order to provide a decided test for Mr. Peters, who might thus know that he had been controlled by the spirit herself, and not by a personation. This was satisfactory, as 'Phegia' had never seen a portrait of this woman, nor had she been very much interested in her control this evening of Mr. Peters. These spirits this night emphasised to 'Phegia' their presence and identity in various ways, such as by gently moving the bedclothes, holding her hands, moving the furniture, and showing lights.

Our photographic results with 'Z.' were interesting. We failed to obtain the Hindoo spirit form, but what we received was interesting, nevertheless. In all, four exposures were made, the two mediums sitting together for three of the plates. The first plate contained the imperfect form of a relative of Mr. Peters; the second an unrecognised spirit form; while on the third plate appeared two spirit forms, 'Margaret' and the Egyptian in his priest's robes, the former without a head covering (she had once promised us this result). 'Z.' had no knowledge of this Egyptian control, nor of his vocation when on earth. Upon the fourth appeared the same two spirit forms, but in entirely different positions. We have had many interesting and convincingly genuine photographic results with 'Z.,' but the little we mention is, we think, sufficient and satisfactory from an investigator's point of view.

In all our intercourse with the unseen we always find that we obtain better results, both in phenomena and philosophy, when our circle sends out in unity the harmonious influence of sympathy. So delicate, although powerful, is the condition of control, that one inharmonious element, one antagonistic sitter in a circle of twelve sympathetic believers, is sufficient to lower the phenomena, to weaken the control, even to prevent any manifestation whatever. We have admitted visitors to our circle ignorant of Spiritualism save in the misrepresented form of fraud. When they have sat with the honest inquirer's frame of mind, only good results accrued; if, on the contrary, one with the scepticism of bigotry and narrow-minded, unthinking antagonism, came to our circle, we rarely obtained anything.

We have given you a few of the varied experiences of a small band of honest students of psychology. If the reading gives pleasure to those already acquainted with psychical work, or arouses curiosity where hitherto fraud and Spiritualism have spelt the same, we shall be more than grateful for the channel afforded us by 'LIGHT.'

AGNES C. MORGAN,
MARY LONGLANDS.

LONDON SPIRITUALIST ALLIANCE.

A Social Meeting of Members and Associates of the Alliance will be held at 7 for 7.30 p.m., on Wednesday, December 21st, in the Banqueting Room, St. James's Hall (entrance from Regent-street)—the French Drawing Room, in which these gatherings have usually been held, not being sufficiently commodious.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can, on application to the Secretary of the Alliance, 110, St. Martin's-lane, W.C., have additional tickets for the use of friends on payment of 1s. 6d. each.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, DECEMBER 10th, 1898.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

SWEDENBORG AS SEER.

A Paper in the November number of 'The New Century Review,' on 'Swedenborg and modern thought,' and 'The literature of modern Spiritism,' has distinct merit, with certain obvious drawbacks. It is high time to hark back to Swedenborg, and to put his very remarkable experiences side by side with modern experiments and modern knowledge. The writer of the Paper holds that our modern spirit-communications have given us nothing new. That depends upon what he means by 'nothing new.' There is a sense in which it would be extremely foolish to say that Dr. Hodgson's experiments with Mrs. Piper have given us nothing new. There is a sense, too, in which mere repetition does give us something new. A second Swedenborg, who should simply repeat Swedenborg, would be a valuable novelty. Cumulative evidence is something new. A second £5 note is something new, though it is exactly like the first.

The truth is that the writer in 'The New Century' is a little prejudiced or disgusted, and is more than a little willing to have a shot at the marvel he is not able to deny. He lays great stress on the lies, contradictions, puerilities, &c., of spirit-communications, and then triumphantly says, 'And yet these foolish lying spirits are to be our teachers and guides!' But who ever said they are to be our teachers and guides? Our chief interest in Spiritualism is a purely scientific one, and we do not want the unseen people as teachers and guides, except as aids to faith and knowledge in relation to their world. But they are not all liars, fools, &c., and surely we can discriminate for all practical purposes.

This writer's conclusion is almost unbelievably weak:—

Indeed, the whole business is so fraught with deception and folly on the part both of spirits and mediums, that there is no dependence to be placed on any communication received, whether orally, or through table-rapping, planchette, automatic writing, or any of the means by which such messages come. When it is proved that the revelations of the other life which Spiritists claim to have given to mankind, and which, more than anything else, draw people towards Spiritism, are but a partial and disjointed statement of facts already recorded, wise men will be disposed to leave such doubtful practices alone.

Why? We do not experiment with spirits as we go to Church, to the University, or to the Exchange. We go to demonstrate their existence, and to prove the reality of worlds beyond the veil. When the pioneers in telegraphy were experimenting, did it matter what the wires ticked out? The main thing was the fact that they worked at all. Some day, perhaps, we shall be as sure of the unseen people beyond the veil as we are now sure of the operator at the other end of the wire. We may then care mainly for the contents of the message. At present, our interests centre in the working of the spirit wire.

But, to return to Swedenborg. In the sense in which it is true that modern Spiritualism has not taught us anything new—anything, that is to say, which Swedenborg has not left on record—it is also true that Swedenborg was the father of modern Spiritualism, and that his writings are immense confirmations of our experiences and conclusions: and are, for that and other reasons, most precious. In fact, we could wish for nothing better than a revival of interest in that great scholar and greater seer.

It must be remembered that he began as a naturalist, not as, in any sense, a Spiritualist. He was perhaps the most widely learned scientist of his day, whose whole life and thought were occupied with studies and experiments of an entirely practical kind. He worked as an assessor of mines and as an engineer. He was an astronomer, a practical chemist and mineralogist. He was an authority in high mathematics, in mining, smelting and dockyard construction; and he had a seat in the Swedish House of Nobles:—in every way, a thoroughly practical man. His great work, in three volumes, published in his forty-sixth year, the 'Opera Philosophica et Mineralia,' went far ahead of the scientific knowledge and philosophy of his day. Two of the volumes dealt with manufacture and business: a third (the first of the series) was called 'Principia,' and it attempted to give a 'philosophical explanation of the elementary world,'—an explanation which anticipated not a little of our modern science.

Another step or two took him, as a trance-medium and clairvoyant, into the unseen, and for many years he lived as remarkable a life as perhaps any seer ever did. His 'Memorable Relations' and the records of his extraordinary experiences 'on the other side' found in several of his books, mixed up with not a little that is very queer in relation to Biblical criticism and Theology, are more valuable now than ever, lit up by and throwing light upon our later experiences and theories; and, as we have said, if these later experiences only confirm his record of things heard and seen, we have in that a fact of first-rate importance.

To be perfectly candid, we think that in all essential points we have not got beyond Swedenborg, as to the great vital facts. And what are these? First and foremost, that the unseen world and the unseen people are real, intensely real. Then, that spiritual states determine everything; that there is not and cannot be anything arbitrary in the world of spirits; that, in a very deep sense, all its life-conditions are more sane and certain than our life-conditions here, since there are no possibilities of hiding and delusion there, except, indeed, the delusion of self-deception: but nobody else is imposed upon by the delusion. Then, further, that all make their own hells or heavens, and are as happy or content in them as is possible—nothing arbitrary even in bane or bliss; and finally, that all light and joy depend upon goodwill and love; and all darkness and distress upon injustice and malignity.

Of course, Swedenborg, in common with all seers, had his bias and his own spiritual equations; and his 'Memorable Relations' must be read with due allowances and discriminations. His details and conclusions often belonged to himself, but in relation to the mighty and eternal realities of spirit life he was consistent enough; and he would do us an enormous service who would collect, arrange, and publish the whole of his 'memorable relations' and 'things seen and heard,' as a separate book.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavour?—H. D. THOREAU.

BIBLE SPIRITUALISM AND MODERN SPIRITUALISM COMPARED.

Address to the Members and Associates of the London Spiritualist Alliance, on November 18th, 1898.

BY MR. GEO. HORATIO BIBBINGS.

MR. PRESIDENT, LADIES AND GENTLEMEN,—The subject before us to-night is, in my judgment, an important one, and of equal importance both to those whose belief in spirit communion is confined to such narratives as make up Bible Spiritualism, and also to those who for purposes of distinction are known as Modern Spiritualists. It will be readily observed from the very phraseology of my title, 'Bible Spiritualism and Modern Spiritualism Compared,' that it is no part either of my policy or my duty to-night to deal with such objections to psychic phenomena as might come from the camp of materialism. Materialists, without any knowledge of those facts upon whose possession we as Spiritualists pride ourselves, cannot possibly be considered in a subject like this. Our object is chiefly to endeavour to make it plain to the so-called orthodox believer that wherein he is prepared to dogmatically deny our claims, without lending himself to careful investigation, he is at the same time most seriously handicapping himself when engaged in combating the strenuous opposition to his own 'Spiritualism' on the part of materialism. I believe that long ere the twentieth century has run into the last two years of its last decade, the Christian Church, breathing the pure atmosphere of intellectual rationalism, will, in its retrospect of this century's struggle, wonder greatly at the curious paradox set up by the divines of to-day. Logically regarded, one would almost naturally expect to find that the supporters of a religious system—which system has basic claims in spirit communion (whose phases were at times both healthy and unhealthy)—would be proud to give intelligent support to modern evidence of the same established communion. Or, accepting Silas Hocking's statement in the 'Temple Magazine,' 'That the Christian religion is founded upon testimony, and that anywhere when testimony is forthcoming, it is unwise itself to sneer at the same when it emanates from unimpeachable witnesses,' then it appears to me strange, indeed, that the *strongest*, or perhaps I might more correctly say the *bitterest*, opposition to Modern Spiritualism comes from those who point with much pride to such spiritualistic phenomena as are recorded in the Bible. Consistency is a valuable possession. To quote from the Rev. Peter Dean, of Walsall:—

Are believers in everything the Bible teaches consistent in opposing Spiritualism? As I have said, the one only *essential* thing constituting Spiritualism is belief that the spirits of the dead can, and do, communicate with the living, everything else is accidental and open. Now I say that if the Bible teaches anything, it teaches this essential part of Spiritualism; it teaches that the spirits of the dead return and manifest themselves to the living; it teaches seeing things in trances; it teaches spirit-healing; and it teaches spirit-materialisation. I will not say as some Spiritualists say, that the Bible is full of Spiritualism, and that if you took it all out you would have nothing left but the backs; but I do say that the Bible has in it a vast amount of Spiritualism, and if I believe the Bible to be all God's word, as the orthodox profess to do, I should feel that I should be compelled to be a Spiritualist. I do not say that an orthodox believer in the Bible is logically called upon to believe all the nonsense that may be taught in connection with Spiritualism, but I do say he is logically called upon to be a Spiritualist, believing that there is a communion going on between the dead and the living, between spirits and mortals.

Herein then we have, right at the very outset, the crux of the whole matter. Bible Spiritualism, therefore, stands for spirit communion—for spirit activity realised through mediums—the results varying as the mediums have been more or less pure and sensitive. Our broad claim for Modern Spiritualism is that its essentials are identical with this Ancient Spiritualism. Its most vital difference is perhaps contained in the evidence of growth. Whereas the ancients labelled every seeming mystery '*spirit*,' we intelligently examine the mysterious, and apply severe tests thereto, until, like Dr. Richard Hodgson, we come to the spiritualistic hypothesis as being the only tenable position.

Before I examine the phenomena I choose to anticipate one or two objections. The first of these is that the discarnate beings whose appearances are recorded in the Bible were not human spirits but angels—a distinct type of beings, a superior creation—unrelated to the human race except along subtle lines of sympathy growing from special missionary service. I can give no better reply to this than to quote from 'A New Basis of Belief in Immortality,' by Mr. J. S. Farmer:—

There is much more testimony identifying angels as human spirits than the reverse. Latin '*spiritus*' and Hebrew '*angel*' we call spirit. Therefore, according to scriptural usage we may say that the spirit in man is the angel in man; the spirit freed from flesh is the angel in God. . . . The question that will arise here is, how do we know that '*angel*' signified a man who had cast off the flesh—what we call '*Spirit*'? Thus, the angels that appeared to Abraham and Lot were addressed, and responded to the address, as men; the angel that appeared to Manoah's wife and afterwards to Manoah was addressed as man and angel and answered to both names; the angel that appeared to Cornelius is described by him as a man in white raiment. These facts place our definition beyond the reach of all candid denial.

Then just one more objection I would in anticipation deal with, viz., that there is a great difference between the Bible phenomena and the present-day manifestations. Much is made of this on the part of those who range themselves in opposition to Modern Spiritualism. I am prepared to admit that there is a difference, although I shall soon proceed by comparison to show that there exists a great generic kinship. But the objection becomes valueless in the very admission of phenomena still happening in our midst. It is no part of our position as Spiritualists to claim that the manifestations of spirit communion to-day are identical with the phases of the same communion centuries ago. Every age produces its own particular specialities in every department of life. If

'God sends His teachers unto every age—
To every clime and race of men,'

then those teachers will in the nature of things employ different means, adopt different methods, for the realisation of their purpose. The *purpose* and the realisation are the valuable products, not the instrument employed. Objectors to table movements and rappings—who either ignorantly or maliciously make it appear that the best in Spiritualism is to be found in such manifestations—will tell us that we find nothing about table movements in the Bible. Granted; but we do find that the will of Jehovah was made known to Gideon through the medium of a sheep-fleece. Personally, I prefer the table to the fleece, if only on sanitary grounds; but the question is that of *communication*, not of the medium selected therefor. Moreover, perhaps thoughtful reflection may lead us to see that if almighty wisdom and power have been responsible for the begetting of the timber of the table, we need not be ashamed to use that which Omnipotence has not been ashamed to create.

Now in drawing certain comparisons it may be wise at the outset to test the similitude of the conditions governing spirit communion ancient and modern. We lay it down, or rather it has been demonstrated, that upon preparation, that is development, depend the most fruitful products in spiritual knowledge. We say, granted crude conditions crude results are inevitable. Harmony leads towards harmony—intelligence makes greater intelligence possible. We lay it down that mediums must have good conditions if good results are to follow. Hence we form our circles, introduce sweet music, and already perceive that Spiritualism will best fulfil its purpose when our mediums are schooled in new 'schools of the prophets,' and when mediumship is classified, and such classification makes development less chaotic. Now all these conditions were known to Bible Spiritualism, and indeed to the mysticism nurtured on the banks of the Nile.

Thus, for example, we have time after time, in the Bible, references to special circles or séances. Hence in Gen. xii, xiii., and onwards we find the patriarchs building an altar unto the Lord—that is, making practically a cabinet, in order to promote easy communion between them and the spirit world. In the fifteenth chapter, again, the hours of darkness produced the wonderful symbolism of the burning

lamp and smoking furnace. Also in the twenty-fifth chapter we are informed of special séances where Rebekah 'goes to inquire of the Lord.' Again are the conditions governing the powers of mediumship and manifestations of spirit power to be found in the story of the fall of the walls of Jericho, and also the faithfulness of Daniel. Observe the many conditions in connection with the destruction of Jericho's walls—seven priests, seven perambulations, seven trumpets of rams' horns—absolute silence until the leader gives command, and then an obedient and united shout.

Again, the abstemiousness of Daniel and his companions, as recorded in Daniel i., is an excellent object lesson, pointing to the fact that spiritual powers can only find robust expression when the physical passions and excitements are controlled. Pulse and water served their purpose better than wine and meat, for in verse 20 we read, 'And in all matters of wisdom and understanding that the King inquired of them he found them ten times better than all the magicians and astrologers that were in all his realm.'

The clothing of camel's hair, and a *menu* whose solitary dish was locusts and wild honey, made possible the electric message of John, the forerunner of the Christ of Nazara; whilst 'I have meat that ye know not of,' and the going aside into the mountains to pray—these, as conditions, gave stimulation to the psychic power of Him who went about doing good.

We find that the power of music in connection with the hour of blest communion finds ancient confirmation and recognition. For example, 2 Chron. v. 13, 14: 'It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good, for His mercy endureth forever, that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory (*i.e.* 'brightness') of the Lord had filled the house of God.'

The consecration—that is, setting aside—or schooling, of mediums is to-day forcing itself to the front as a necessity, if Modern Spiritualism is, when weighed in the balance, to be found serving its real purpose.

Phenomena through mediums are required—badly needed. There are many whose experience in matters of spirit communion has been so unsatisfactory that they cry out 'Let us have no more of these *caricature* exhibitions.' In as far as the word *caricature* truly defines these presentations we are in absolute agreement. But we would go farther and say, not fewer phenomena, but more and better must be our just demand. School our mediums; work upon the raw material, the crude and elementary, in private—until its ductility produces the finished product, the high-toned instruments upon which the master player shall produce Heaven's sweetest melodies.

The setting aside of Samuel by thankful Hannah gives us the key of the situation. 'I will bring him that he may appear before the Lord, and there abide for ever. . . . Therefore I have lent him unto the Lord, as long as he liveth he shall be lent unto the Lord. And he worshipped the Lord there.' The record leaves no doubt as to the value of this dedication. In 1 Samuel iii., we find the wonderful clairaudient gift developed, for we find the angel world making a most important communication to the child-medium. And throughout his life Samuel was known as the medium, the prophet, the seer, to whom Saul and his companions repaired for news of the lost asses; though, had he lived in this enlightened century, the medium might probably have become a servant of Her Majesty at Holloway or Pentonville.

Throughout the Bible, in both Old and New Testaments, we have numerous examples of mediumship—some valuable, some of but little value; some the product of developed discarnate beings, that of others undeveloped—but all making spirit communion real and open.

And although it is for the moment *the Bible* to which our attention is particularly and especially drawn, yet whatever claim we make along these lines for it, we are practically making for every Bible—for every period upon which man has stamped the imprint of his divine discontent. To use

the words of William Howitt, in his 'History of the Supernatural':—

'There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence, the influence of the spiritual world acting on this incarnated world. We find it in almost every book we open. We have it in the Scriptures from the first page to the last, from the Creator to Christ. We have it in all contemporary literature; in the Grecian, the Roman, the Egyptian, the Persian, the Indian, and the Arabian. It glows in the Zendavesta, it stands mountains high in the Vedas; Buddha lives in it in divine reverie; Brahma proclaims it in his Avatara; it is the very life blood of Scandinavian Edda. . . . The Christian Church, Roman, Grecian and Waldensian—never for a moment doubted the super-human demonstrations of the religion. Every page of their several histories is freighted with the miraculous.'

Having thus shown how consentaneous is this testimony to the great spiritual kingdom that 'hangs like an atmosphere' round our world of time and sense, we next pass on to the comparison of the old with the new manifestations.

In Genesis, time after time we find the phrase 'Lord God.' Unfortunately theology has made this actually to represent the Supreme Intelligence, which, in the light of, at times, amusing inability and lack of comprehension, becomes perfectly ridiculous. The word Elohim, being plural, becomes intelligent when we refer it to discarnate beings, who, through mediums, voiced their likes and dislikes—their plans, purposes, and interests. 'Let us make man,' is the first example. 'Let us go down there,' that is, to the Tower of Babel, 'and confound their language.' Every such tale unfolds a residuum of truth to Modern Spiritualists when stripped of its flowery orientalised and reduced to the plain science of general spirit communion. Then, as now, spirits discarnate probably made extravagant claims—not necessarily maliciously, but bombastically. Many communicating intelligences would be at pains to be recognised in their right position; hence, in Revelation xxii. 8, the seer of Patmos, in fervent ecstacy, would worship the faithful guide who had endeavoured to teach the new story. 'I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me: "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets . . . worship God."' For every one so modest, so discreet, both Ancient and Modern Spiritualism could produce fifty examples of pretended Shakespeare, whose best speech would be, 'I ham a hangel friend'; or a Byron producing drivelling doggerel; or a Newton, who has forgotten how to spell the word mathematics.

'Try the spirits' is a mandate that comes to us to-night with all the freshness of recent utterance and with all the force of ancient need.

In Genesis xii. 7 we read, 'And the Lord appeared unto Abram,' and an altar was raised.

Again, in Genesis xiii. 14, 'The Lord said unto Abram,' Chapter xv. 18.—'The Lord made a covenant with Abram.'

Chapter xviii. 1-3.—'The Lord appeared unto Abraham, in the tent door. Three men stood by, and the patriarch sought leave to entertain them; and they waited until a calf was prepared and cooked, and did eat thereof.'

Chapter xxvi.—'The Lord appeared unto Isaac and warned him against proceeding into Egypt.'

Chapter xxviii.—Jacob's trance vision produces the symbolical picture of unbroken spirit communion—known as Jacob's ladder.

Chapter xxxix.—In the hour of Potiphar's anger we read, 'The Lord was with Joseph.'

Exodus, chapter iii.—The Angel of the Lord appeared unto Moses in a flame out of the bush.

Throughout the life of Moses, time after time we read: 'The Lord appeared unto Moses'; or, 'The Lord spake unto Moses.' To enumerate every instance would be the undertaking of an impossible task. The object of our address to-night must be to skim over the surface and gather from the whole Scriptures material for comparisons.

Throughout the book of Joshua the same story is oft repeated, to such an extent that the sun and moon are made to stand still for the accomplishment of bloody warfare. From our greater knowledge we conclude that if there was

seemingly a realisation of this, its explanation may be found in the assumption that neither the earth's diurnal revolution, nor the movements of heavenly bodies, was interfered with; but that by a peculiar excess of refractive power the sun's image was maintained above the horizon long after the sun itself had disappeared.

Thus on through these books we might go—case after case: Elijah and the Lord; Elisha and the Lord; Gideon and the sheep fleece; Gideon and the pitchers; David and the angels; the story of the Chronicles; the prophetic mediumship of Isaiah and Jeremiah; the varied forms of mediumship—writing mediumship of Ezekiel, for example.

Chapter ii. verse 2.—‘The spirit entered into me when He spake unto me, and set me upon my feet.’

Verse 14.—‘So the spirit lifted me up and took me away.’ And this journey probably represents spirit levitation over a distance of five hundred miles.

Chapter iii. verse 24.—‘The spirit entered into me,’ which may, without straining, be fairly explained in the light of trance mediumship.

In chapter xiii. the spirit control set Ezekiel the task of denouncing all other mediums, likening them unto the foxes in the desert; to builders having used untempered mortar; to devouring wolves, &c.

There is a distinct similitude between Ancient and Modern Spiritualism in this respect, at any rate. The slinging of adjectives in the ranks of mediums has very nearly become a fine art, so much so that, face to face with the unrest of jealousy, with the puerile babbings about my *controls* being better than yours, outsiders stand and scornfully remark: ‘How these Spiritualists love each other!’

(To be continued.)

‘TIEN’ ON PHENOMENA.

We have been favoured with the following excerpts from Mr. Morse's address at Cavendish Rooms on Sunday last. As they bear upon a question that is occasionally canvassed amongst Spiritualists, we think them worth reproducing:—

‘We earnestly and sincerely deprecate any attempt to deify the phenomena of Spiritualism, even of the so-called lower forms of manifestation. . . . We urge you never to lose touch of these phenomenal evidences, for as soon as you do, superstition will crawl into your household.

‘Phenomenal Spiritualism is a benefit to the world outside, a blessing to you within the ranks of Spiritualism, and a protection against the possibility of ignorant and superstitious interpretations of spiritual problems.’

MESMERISM AND MIND HEALING.

Dr. Wyld has just published through Messrs. Kegan Paul and Co., a brochure on ‘Mesmerism, Hypnotism, and Mind Healing’ (price 1s.). He has been a student of mesmerism for upwards of fifty years and so far as we know he is the only physician in London who adheres to the old-fashioned mesmerism, with its so called *magnetic aura*, in preference to the new-fashioned hypnotism with its *suggestion*.

Hypnotism, he says, is based on physiological grounds, while mesmerism is based on psychological grounds. We are glad Dr. Wyld makes this stand, and that he thus gives the public and the scientific world an opportunity of judging as to the relative truth contained in the two ideas and methods.

‘THE CHRIST QUESTION SETTLED.’

An important work, by Dr. J. M. Peebles, has just been issued with the title, ‘The Christ Question Settled; or, Jesus, Man, Medium, Martyr.’ The volume, which extends to nearly 400 pages, appears, we learn (for a copy has not yet reached us), in the form of a symposium by W. E. Coleman, J. S. Loveland, J. R. Buchanan, Hudson Tuttle, Moses Hull, B. B. Hill, Rabbi Wise, Colonel Ingersoll, J. M. Peebles, and others. Some of these contend that such a person as Jesus Christ never existed, but Dr. Peebles, of course, takes the opposite view, and, as would be expected, handles his opponents ‘without gloves.’ Spiritualism, in his opinion, has ‘settled the fact of a future conscious existence—has settled the fact that the future existence is one of soul growth and progress—has settled the fact that Jesus existed—exists and walks to-day, among the exalted and radiant angels of immortality.’

BRAIDISM OR HYPNOTISM.*

By DR. DURAND DE GEOS.

SECOND MOVEMENT: IDEOPLASTICITY.

WITH NOTES BY ‘Q. V.’

The first movement in the process of hypnotic suggestion (and consequently also in mediumistic suggestion) was shown in the previous notice on p. 565, to consist in inducing a receptive, passive condition called hypotaxie by Dr. Durand. The second movement consists in the direction of the nervous force accumulated in the grey cells of the brain by the first process, and its application in the production of the functional modifications it is intended to effect (realise). The stored energy may be directed to any functional centre of the nervous system by directing a mental impression (suggested idea) to that centre, the effect of which is to awaken the special activity pertaining to that centre, from the reason already shown, that thinking activity is inseparable from transmission of nervous energy. As the suggested idea thus becomes the determinant of the functional modifications to be produced, and as its reaction is transmitted by the nervous energy, Dr. Durand applies to this second movement the term ‘ideoplasticity.’ But in order to understand the process of realisation, some preliminary consideration of the mechanism of the nervous system is necessary.

The motive force of all the acts of our organism is the nervous energy generated and distributed by our nervous system, which is thus endowed with a dual function represented respectively by the grey vesicular cells or ganglionic corpuscles (generating batteries), and by the white tubular fibres, or receiving and transmitting conductors.

The grey vesicular cells are the generating batteries of the neuro-motor force. They are soul-monads, it will be shown further on. The nervous energy is consequently psychic, pertaining to soul.

The nervous system is divided into three aspects: cerebro-spinal, spinal, and ganglionic-sympathetic. The functions pertaining to the cerebro-spinal are sensibility, thinking, and motricity. The movements pertaining to the relations of our awakened life are executed automatically by sub-conscious excitations functioning through the reflex spinal system. The guidance of the movements of molecular affinity in organic chemistry, the functions of nutrition, and the movement of our involuntary muscles, function through the ganglionic-sympathetic.

The functions of our organs of vegetative life are determined by the ganglions of the sympathetic, which are endowed with a special and distinctive mode of activity. Electric stimuli have been experimentally applied to them through nerves of reflex spinal centres.†

A large number of excitations arising from local physiological or accidental circumstances are presented to be dealt with by the motive energy of the spinal system, which consequently has come to be termed the reflex system.

The function of the nervous energy is to receive impressions (*i.e.*, vibrations), to carry and imprint these modifications in the sensitive grey cells, *i.e.*, the generating reservoirs, from which common centres the reflected, centrifugal reacting impulsion also emanates with mechanical regularity (unless inhibited, checked, restrained by will, as if by a break).‡

* ‘Cours de Braidisme.’ Paris: Alcan.

† This would tend to show that they occupy a position comparable to that of the function of an electric relay cell or battery. Dr. Durand says also that ganglions are rudimentary brains; the cerebral brain is but a developed aggregation of ganglions, the chief one of the association. Consequently, like the grey vesicular cells of the cerebrum, they must generate vitality. Like the cerebral cells, he says, they are all centres of thought and sensation, *i.e.*, of soul faculties, soul-monads.

‡ The similarity of this process with that of electricity is striking. The nervous energy receives impressions, and carries them to the sensorium, just as an electric circuit takes on and carries induced impressions, *i.e.*, vibrations, to the responding telephone or registering phonograph, where they are imprinted and registered, and whence they may be made to re-emerge, as in memory. But the grey cells of the sensorium and of the ganglions or local brains directing the functioning of organs of vegetative and animal life, not only respond to and register these impressions, but convert them into motor actions. It is these cells further that generate the nervous current. This implies, from analogy with the laws of electricity, that they must be dual units: they must

The brain is connected with all the organs of vegetative or animal life by a couple of nervous conducting elements : one being active, efferent, positive, centrifugal, transmitting, and the other passive, afferent, negative, centripetal, receiving. These complementary elements are connected centrally in a grey vesicular cell of the cerebral sensorium, but they are separated at their terminal extremities. These cells may be termed independent centres of activity, and are centres of special soul faculties. These psychic centres are grouped associatively in the centre of the system, according to the affinity of the functions they represent. This grouping of the respective vital faculties of which they are the seat, constitutes in its synthesis what physiologists call the soul : psyche.

The impressions received by the passive, efferent conductor determine the activity of the special soul faculty to which it belongs. This soul excitation is transmitted by its efferent conductor, and reacts on the function represented by the organ whence the impression was transmitted, which consequently becomes stimulated in its turn into the special mode of activity pertaining to it.*

The vegetative functions are thus subject to the excitations of the soul faculties to which they correspond. It becomes clear, therefore, that by applying a stimulus by suggestion to any of the faculties of the soul, a reaction will be transmitted to the organs of animal or vegetative life, correlate therewith, entailing a functional modification therein.

A similar result may be effected by exciting the local organ, on a lower plane, functionally by medicines, &c. (or by a vibratory electric current), instead of acting through the soul faculty.

But these soul faculties may be aroused by the mind itself ; by association, i.e., memory ; by reawakening the subjective impressions previously registered in the soul, by anterior organic modifications, and thus entailing a similar excitation, but of lesser intensity. And such excitations of soul faculties entail the stimulation of the organs pertaining to their particular functions, and consequently reproduce their sensations (as the recollection of food excites the flow of saliva), in the same way as do the impressions arising in, and transmitted from the organs to their soul centres. The sensations previously produced by organic reactions may thus be reproduced or regenerated by an associated idea and are termed memorative.

The reaction of such retrospective impressions may be intensified by faith, by credulity, by imagination.†

The reaction of stimuli at the other end of the circuit, whether originating in the soul faculty or in its corresponding subordinate organ, is explained by the fact that the cerebro-spinal and the ganglionic systems are interconnected

by a network of most minute ramifications of nerve fibres, thus constituting a reciprocal dependence between the faculties of the soul and of the corresponding organs respectively.

The nature of all functions is essentially foreign and extrinsic, both to the organ and to the exciting agent. It belongs exclusively and wholly to the vital faculty in which it is intrinsic.

The principal (*radical*) organ of any function is really its nervous system ; its conductor of the vital action, the motor energy, entailing the generation of vital phenomena. Functions stand to organs as causes do to effects. The physical organ itself is but the differentiator of the specific attributions intrinsic in the nervous stimulus. The different senses again are but differentiating, responding instruments to external stimuli ; to light, sound, touch, taste, &c., respectively.*

The function of all our nervous organs consists, in relation to objective manifestations, in excitability and motricity ; responsiveness to impressions and dynamic reaction (perception being entailed in the converting reaction in the cerebral soul-monad).

Vital force is really electro-motor and is identical with the primordial principle of movement in the universe, which is due to intelligence : to soul. Its attractive power is transmitted by vibrations, through a conducting medium : the original soul essence. It is this ever preëxistent soul force, carrying the triple faculty of sensation, judgment and will, that by reciprocal reaction, in its own elements, engenders matter, by cohesion and aggregation. Matter is but soul consequently, densified, and the properties we attribute to external objects belong really to reactions of our sensorium ; to our own soul. The only knowledge we have, therefore, is knowledge of our own soul.†

The soul is constituted of monads ; of a central directing soul, surrounded by a vortex of soul-monads, circulating round in the field of attraction of the central, preëxistent (relatively transcendent) soul, and constituting an organism. All souls are equal, yet the differences in bodies result from differences in the associative groupings of the component monads.

Psychic lesions may occur between the reflex spinal centres and the ganglionic system, i.e., between the spinal souls and the ganglionic souls, which are shown to possess not only sensation, but even rudimentary powers of thinking, from the fact that all acquired habits and movements are executed, not by the brain, but by these reflex centres.

These thinking powers may become disturbed, in the same way as those of the cerebral souls. And such disturbance (vibration) is communicated from the disturbed psychic centre, to the innervation flowing from it.

Some convulsive illnesses are caused by the insanity of some souls, monads, of the reflex centres ; some intermittent fevers are probably the result of a psychic affection of the ganglionic souls ; while neuropathic disturbances probably result from psychic lesions (cerebral, spinal, or ganglionic). Disorderly muscular contortions evidently arise from injury to the faculty of the spinal souls.

All these disorders may be treated efficiently by ideoplasticity.‡

Suggestion constituted by positive affirmation, entails a mental impression : ideoplasticity, which by reaction pro-

include negative receptive elements, poles, and positive transmissive elements or poles. And this inference, based upon electrical laws, would not only explain the generation (not creation) by them of the nervous energy, by action and reaction between these two poles, but it would also explain the conversion of received sensations into motor transmissions by a handing on or transference from the negative to the positive elements of the cells. These neurones must consequently be small batteries, of which the receiving and propelling elements are sensitised telephonically and photographically, while generating nervous energy by mutual reciprocal interaction, as the elements of an electrical cell attract and condense electricity from the surrounding ambience. This analogy is confirmed by Dr. Durand's later definitions, in which he describes them as hierarchies of sub-selves or soul-monads, carrying discernment and will. The neurones apparently are the members of the government departments in the 'social mechanism' of Professor Virchow, i.e., our organism.

* This law illustrates microcosmically the discretised planes of macrocosmic being. It illustrates the solar (solar) plane of individual being, whence life is radiated to the physical world, and the representation of these several distinctive soul faculties (hierarchies) in the physical world by societies of corresponding function (organs), and the process of determination of the latter by stimuli emanating from the former. The level of consciousness in which all these soul-monads share associatively in the experience of all the cells in the organism, and react in unison, may be taken to represent microcosmically the macrocosmic plane of identity. The correspondence is but partial, however, as it is presented in bisected, personal consciousness, and does not include the reunion of love with intelligence (symbolised by heart and head).

† This is evidently similar to the action of auto-suggestion : the automatism entailed by somnambulic dreams or by the emerging of fixed ideas ; the therapeutic effects of faith healing and of Christian Science. It also explains the pathological disturbances entailed by a morbid imagination : the production of stigmata, &c.

Impressions are also stored in the spinal reflex-centres and in the ganglionic or secondary brains : soul-monads, from which they may emerge in an uprush into normal consciousness. Such submerged impressions go to constitute the sub-consciousness (subliminal), apparently.

* The physiological modifications provoked in the senses by light, wind, sound, taste, smell, colour, heat, cold, touch, excitations by drugs, &c., are all vibratory, as are those also of suggestion. It is different modes of vibration that constitute different qualities, densities, degrees, spheres, modes of being in the common element : the universal life.

† But such knowledge implies relation (vibratory induction or reaction of quality) with other souls and with the Universe. Dr. Durand presents souls the basic reality of the universe, identifying intelligence therewith, as Hegel similarly presented spirit. The reviewer, however, considers the fundamental reality to comprise both of these, in dual unity : spirit-soul. All relations imply the reaction of these positive and negative elements as the inseparable condition of self-consciousness. In suggestion, the positive energy of the operator is responded to by the negative element in the subject. In auto-suggestion and magic, man is his own operator and subject, producing the interaction of the same elements present in himself. Dynamically, they represent propulsion and attraction, entailing gravitation. Similarly, if matter is soul densified, as Dr. Durand says, yet it is informed by spirit, its form is determined by the action of intelligence, under the same law as the conformation of thought-forms is determined.

‡ Such treatment has, since the publication of Dr. Durand's book, been successfully applied to the cure of insanity, mania, &c., by Dr. Aug. Voisin—recently deceased, as reported in this journal.

duces a modification not only in brain faculty, but in organic function. To act on the vital faculty is to modify the function exercised by the faculty. The soul may in this way be modified and not only by sensorial impressions and mental impressions, but by reciprocal reflected action of its several faculties on the others.

Soul being itself the only basis of substance, it cannot perish, as it is the principle and not the consequence; the cause and not the effect. As primordial being, uncreate, existing only of and by itself, it cannot dissolve, dissolution only affecting that which derives its being from an aggregation of parts.

There is but one primordial nature in our universe; all beings, however varied or different they may appear to us in their present forms, are nevertheless essentially and virtually identical, and have all the same origin and unique destiny in the Infinite.

This psychic plurality of the organism, as above described, has been defined by Dr. Durand as poly-psychism (the psycho-physiological correlation of sub-consciousness and subliminal consciousness), and will be dealt with subsequently.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Repressive Laws.

SIR,—Your issue of November 19th had several very suggestive articles. Your correspondent 'Ben-Ben' having invited 'W. H. Robinson' 'further to indicate what might be styled remedies for the state of things known to be associated with the higher forms of Spiritualism,' Mr. Robinson replies: 'No doubt, in the wisdom (?) of our predecessors, legal restraints were really imperative to control the gigantic charlatanries of the sixteenth century—largely augmented by the reactionary conditions of Puritanism.' Your leader, on 'Witches and Saints,' contains some solid matter for W. H. Robinson's reflection. He has 'no doubt' about 'the wisdom of our predecessors.' The Parliament of the sixteenth century is good enough for him at this period, within a couple of years of the twentieth century!

He correlates twentieth century culture with studies of occult science; and, because amongst our wheat there are some tares, he would seek relief in the musty tomes of sixteenth century legal restraints! May I use the simile,—Cultivate the soil better, and more wheat will grow, and smother the tares. He has met with 'hosts of psychics exhibiting tendencies of an unspiritual class,' who seek to sell their gifts by a resort to 'egotistical and inflated publicity.'

He characterises this conduct on the part of the hosts he has met, as at 'zero' in regard to moral fibre; and, at a loss what to suggest as the remedy, says, 'Some legal dictation may not only be safe, but sanative.'

Then, why not initiate 'legal dictation'? The laws are upon the statute book. 'The wisdom of our predecessors' is ready to hand. It merely requires the courage to apply the 'safe' and 'sanative' remedies. Your leader says:—

'We have still amongst us, though of course in a milder, or, let us say, in a less dangerous form, the old ignorance and the old inference; and, as we have lately seen, we have even had the cold-blooded suggestion that certain old laws against witchcraft might well be brought out as engines for the battering of Spiritualists. We have only one reply to that: If the discredited spiritual descendants of the ignorant and brutal old persecutors want to try an experiment, we will meet them more than half-way. We should like nothing better than an object-lesson which would show to the world what a combination of ancient savagery and modern stupidity can do.'

What a woeful plight must be that in which W. H. Robinson finds himself! 'Hence in our experiences the prophets fail us.' I can quite admit, that, taking the bulk of humanity, there is a greater number ignorant than wise. We must judge relatively. There is an infinity of gradation from the wisdom of the Pure Light of God, down through the finite mind of man. Woeful is the lamentation of W. H. Robinson, 'We have been misled, and many of us lose faith (?) in any spiritual guidance.'

I hope W. H. Robinson is not amongst the 'we' and the 'many of us' whose case he espouses. He has 'no interest or desire to pronounce sweeping stigmas upon any special class' of the 'hosts of psychics' he has met who 'exhibit tendencies of an unspiritual class'; 'but unless controlled promptly, and even crushed, some sort of cleavage may be imperative.'

I am amongst those of your readers who do not see clearly the drift of this implied punishment of 'cleavage.' W. H. Robinson's character for consistency and faithfulness to duty is imperilled by his declaration of want of 'interest or desire' to purify the polluted stream of psychical science.

'The present generation of Spiritualists,' Mr. Robinson says, has attained to a 'small modicum of ethical and spiritual influence' by wading through 'Redans' of suffering almost inconceivable. Surely an unhappy hyperbole this.

It is cheering to read the paradoxical conclusion arrived at by one who, having 'been misled,' is almost constrained to 'lose faith in any spiritual guidance,' because of having 'met with hosts of psychics exhibiting tendencies of an unspiritual class':—

'We must never ground our flag in the interests of shameless charlatanries; rather would I hope that, despite such unfortunate conditions, by direct illumination, holy discipline, faithful service, and a fervid spiritual preparation, we may possibly be impinging upon an incoming flood-tide of deific and spiritual (!) revival.'

'Ben-Ben' has, here, 'remedies for the state of things known to be associated with the higher forms of Spiritualism.'

I am bewildered by my friend's defence of 'Repressive Laws,' and this long letter is evidence of the difficulty I have experienced in reconciling his teachings.

The universe is one. Its laws are harmony. All realities have their foundation in truth. What we name evil is the modulation through apparent discord to harmony; the struggle upwards to the light. Those blest with clear, penetrating sight may help the weaker ones by example and precept, but are not permitted to lag behind in the progressive evolution of the race.

True Spiritualism is that which demonstrates continuity of life, and exhorts to faithful discharge of duty while in the flesh. When the mind of man is cleared of cobwebs, the pure rays of truth will illumine it.

One practical suggestion shall bring my letter to a close. Let all society effort be bent upon discarding from the public platform all forms of spirit manifestation. The present degraded condition of the movement is, in my opinion, the result of the pandering to wonder-seekers. I am well aware of the excuses made for the existence of the practices I condemn; but I believe that nothing of a high spiritual tendency can result from the practice of so-called clairvoyance on the platform, or the advertising of fortune-tellers.

'SPECTATOR.'

SIR,—Our brother, Mr. W. H. Robinson, who introduced the above subject, has not quite satisfactorily answered the important query of 'Ben-Ben' as to the remedy for admitted defects. His reply is indefinite. I may have a few thoughts to offer when brother Robinson defines his position and states what he means by 'repressive laws,' 'legal restraints,' 'legal direction' and 'shameless charlatanism.'

Here in the Midlands we are a long way from Newcastle, and require all the light we can get, and my friend will therefore pardon me for asking him to oblige in this matter with 'great plainness of speech,' even though it may cost him an effort to do so.

BEVAN HARRIS.

Radeliffe-on-Trent.

'Spiritualism for the People.'

SIR,—Recently, under the above heading, you published a manifesto issued by the Onward Spiritualist Association, urging Spiritualists to undertake a systematic house-to-house distribution, on loan or otherwise, of spiritualist literature. Since the manifesto appeared a quantity of back numbers of spiritualist periodicals have been sent to me for distribution by the association; and correspondents in the country write offering further parcels.

Will you kindly allow me to state that these parcels, and

any others that may be forwarded to us, we shall be glad—provided they be sent *carriage paid*—to receive and distribute! At the same time, however, I should like to point out that our appeal was not to Spiritualists to send literature for us to give away (we already have, or can obtain, as much as our limited opportunities will allow us to distribute advantageously). Our manifesto was issued to endeavour to induce our fellow-Spiritualists to 'scatter the seed' *themselves*, in their own respective districts.

Whilst there remain so many unconverted people in the provinces, it seems to us to be a pity for Spiritualists to pay to send parcels of literature to London. Moreover, the sacrifice is one that London does not deserve, or, at any rate, will not appreciate. Londoners are proverbially the despair of every advanced movement, their apathy being simply appalling, and, one sometimes thinks, impenetrable. All things considered, therefore, my committee cannot help thinking that the correspondents to whom I have referred, and Spiritualists generally, would do well to devote what literature they possess, or can purchase, to their own several localities.

HERBERT E. BROWN,

Hon. Sec., Onward Spiritualist Association.
80, Grenard-road, Peckham, London.

The Gift of Healing.

SIR,—Will you permit me to say a few words on the subject of Mrs. Clark's wonderful gifts of healing! As I am a stranger in London, and less than three months ago was wholly ignorant of Spiritualism, my opinion is quite unprejudiced. After severe grief and loss I was led to investigate the subject, and seeing Mrs. Clark's advertisement of a meeting to be held at 102, Camberwell-road, I attended. At that time my young sister was suffering with a violently inflamed and swollen foot, with a most painful corn under the great toe joint. This foot had been gradually getting worse for two years, till she was unable to step upon it. The ankle had turned quite out of its socket, and the pain ascended the whole of the leg, bidding fair to eventually cripple her, and two doctors were unable to do anything for it. Hearing of Mrs. Clark's powers, we engaged her to treat the foot, and in just one month she effected a complete cure. I feel I cannot say enough in praise of Mrs. Clark, for she has added scientific training to her own natural gifts, and is quiet and unobtrusive in her work.

(MRS.) M. C. BUCKSTONE.

'Gwylata,' 84, Knollys-road, Streatham, S.W.

Churchmen and Spiritualists.

SIR,—Kindly permit me to offer a few words for the consideration of an 'English Catholic' whose letter appeared in 'LIGHT' of November 19th.

He says, referring to spirits who communicate with him: 'Those who come to me tell me that the doctrines of the Church Catholic are true with one great exception,' and he adds: 'It seems to me that to some unhappy persons lying spirits come who would fain draw souls away from Christ, and so retard their progress.'

The inference from this last statement is that 'English Catholic' is a happy person; but why should he assume that others are unhappy? And how does he know that the spirits who communicated with him were not also lying ones? It is possible that the reason he believed they were truthful was because they confirmed his own belief; but to confirm one's belief is no proof whatever that the spirits were not lying ones. I have listened to controlling spirits of a high order of intelligence and exalted moral teaching who were opposed to the fundamental doctrines of Christianity. I think, however, it can be shown that although the statements were opposing, the spirits were not intentionally lying. I am not surprised that some spirits advocate the doctrines of the sect they belonged to on earth, because those who go into the spirit world retain the beliefs of their earth-life for a period of time; but as they progress they gradually cast away man-made doctrines. A spirit's knowledge is circumscribed, and he can only give information in accordance with his own limited experience, and the measure of his intelligence. Great care should be exercised when dealing with spirit communications, because the same law which enables an intelligent spirit to return will also

permit an unintelligent one to do so. With reference to spirit testimony, I have often said that 'Spirit Teachings,' by 'M.A. (Oxon),' are well-nigh divine, and although the evidence we receive is sometimes conflicting, yet I believe that it is better for Spiritualists to persist in being pioneers of the higher teachings of the spirit world, than to remain for ever, as some persons seem content to do, in the crude religious beliefs of the dark ages of antiquity.

'ARIEL'

The O.P.S. Sick, Benefit, and Pension Fund.

SIR,—Once more permit me to append to my letter the usual acknowledgment of the subscriptions sent to this fund during the month of November. I am exceedingly sorry to say that the amount is, I believe, the smallest that has yet been received in any one month since the fund was started! This may be unique as a 'record,' but it is very distressing to my esteemed treasurer, Mr. R. Fitton, and myself. Our resources are all but exhausted, now our November payments are made, and unless we receive some substantial contributions during the next week or so we shall not be able to meet our promises for January. To maintain the few pensions on our list we need some £5 a month, and that leaves nothing for incidental cases of distress or sickness. I am sure that Spiritualists will not allow their veterans to languish in want, or be unmindful of the deserving amongst us who, from any cause, stand in need of a little assistance. I feel I shall not appeal in vain, not only to those able to send us a substantial contribution, but to those others whose 'mites' will be just as acceptable as useful, when I ask all to do something for the only practical benevolence in our movement.

Since the acting secretaryship devolved upon me in July last I have received in all £16 3s. 7d. towards the work, but now the fund is all but gone in disbursements to those we help. Good friends, signalise the season of Good Will by sending something, little or much as you can, and so relieve the anxiety of our treasurer and myself, and secure some comfort in the New Year to those on our books.

Faithfully yours,

J. J. MORSE,

Hon. Sec. (*pro tem.*)

Florence House, Osnaburgh-street, London, N.W.

December 5th, 1898.

Amounts received during November:—A Roehdaleite, 1s. 6d.; 'S. E.', Whitley, 2s.

NEW PUBLICATIONS.

'Health of Body and Mind.' Some Practical Suggestions of How to Improve Both by Physical and Mental Culture. By T. W. TOPHAM, M.D. With many illustrations. New York, U.S.A.: The Alliance Publishing Co. Price 10d.

'The Humanitarian,' for December, contains: 'The Gods of Greece,' by OSCAR BROWNING, M.A.; 'Vegetarianism,' by DR. PAUL CARUS; 'Some Mysteries of the American Continent,' by S. B. EVANS; 'How to Think,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

'Ye Gospel according to Simon.' By UNITHEOS. London: W. Reeves, 185, Fleet-street, E.C.

'What All the World's a-Seeking; or, the Vital Law of True Life, True Greatness, Power, and Happiness.' By RALPH WALDO TRINE. Being No. 3 of The World Beautiful Library. London: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 3s. 6d.

'The Cost of a Seal-skin Cloak.' By JOSEPH COLLINSON. London: William Reeves, 185, Fleet-street, E.C. Price 2d.

'Mind,' for December, contains: 'The Religion of Christ,' by C. BRODIE PATTERSON; 'Prejudice: Its Cause and Remedy,' by W. J. COLVILLE; 'The Spiritual Vision,' by A. GAGE, M.D., &c. New York, U.S.A.: The Alliance Publishing Co., 'Life' Building, 19 and 21, West 31st-street. Price 20 cents.

'Suggestive Therapeutics,' for December, contains: 'Phenomena of Spiritualism,' by H. L. TRUE, M.D.; 'How to Hypnotise,' by SYDNEY FLOWER, LL.D., Editor; 'Relation of Hypnotism to Crime,' by M. JULES LIEGOIS, of Nancy; &c. Chicago, U.S.A.: The Psychic Publishing Co., 'Times Herald' Building. Price 10 cents.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 42, Rue St. Jacques.

SOCIETY WORK.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL.—On Sunday last 'The Homes of the so-called Dead' was the subject of the address delivered to a large and attentive audience. Mrs. Billingsley gave most successful clairvoyance.—W. M. H.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—'Drawing Room Meeting.' Last Sunday evening Mr. Sherwood gave a short address upon the law of healing to a very attentive and appreciative audience. Miss Findlay was highly successful in a case of medical diagnosis, and her psychometry was much appreciated. Next Sunday, at 7 p.m., inspirational address and clairvoyance by Miss F. Porter.—W.S.S.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Willis gave a reading. Mr. Brenchley spoke on 'Materialism and Spiritualism,' with a short account of the life of the late Charles Bradlaugh. Next Sunday, at 7 p.m., Mr. Brenchley. Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. CATTO.

LEICESTER PROGRESSIVE SPIRITUAL SOCIETY.—On Sunday last, Mr. Walter Howell occupied our platform afternoon and evening, and spoke in his usual eloquent and masterly style, the subject in the afternoon being 'The Larger Psychology,' and in the evening, to a crowded and attentive audience, 'Spiritualism, as a Science and Religion.' Successful clairvoyance at the close by Mr. Bunney.—E. LORRAD, Cor. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MAKE-STREET, N.E.—Our platform was occupied on Sunday last by Mr. J. Adams and Miss Pierpoint of Battersea. An excellent address was delivered by the former. Miss Pierpoint gave a striking reading and a brief address, which was much appreciated; also an admirable rendering of 'The Promise of Life.' Next Sunday, Mr. Sherwood.—OSCAR HUDSON, Hon. Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Davies gave an address, which was thoroughly appreciated. Mr. Boddington admirably dealt with the drink question in relation to Spiritualism. Mr. Stebbins also spoke. In Battersea Park a very successful meeting was held. The speakers were Mr. Stebbins and Mr. Adams. Questions were satisfactorily answered. Friday evening, Mr. Stebbins; subject 'Davenport Brothers.' Next Sunday, Mr. Bullen.—J. MURRELL.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—On Sunday morning last the subject was 'The Poetic Inspirations of Thomas Lake Harris.' In the evening, Mr. Jones presiding, subject, 'The Purpose of Life,' on which Messrs. Emms, Brooks, and Hewitt spoke. Mr. Beaver read an inspirational article on 'High Ideals.' Clairvoyance was given by Mrs. North and Mrs. Jones, who also gave cheering messages to several of the friends present. Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m. Wednesday, members.—T.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WESBADEN-ROAD, STOKE NEWINGTON-ROAD, N. (near Alexander Theatre).—On Sunday last, Mr. Peters gave splendid proof of spirit return by psychometrical clairvoyance, and the clear and definite descriptions given from some fifteen articles handed up by the audience were, with one exception, at once recognised. Madame Nellie Cope sang a solo in her usual charming style. Sunday next, W. T. Cooper, Esq., Vice-President Marylebone Association, will deliver an address on 'What is the Use of Spiritualism?' Clairvoyance by Mr. J. A. White. Solo by Madame Cope. Monday, at 8 p.m., circle for members, at 51, Bouverie-road. Thursday, at 8 p.m., at 59, Barratt's-grove. Papers on sale.—A. C.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last, at our morning circle, several good tests were given. In the evening the hall was full as usual, when Mr. W. E. Long delivered an address, 'Can a Soul be Damned?' arising out of the 'Spirit Teachings,' by Stainton Moses, which appeared in 'LIGHT' of January 8th of this year. The principal point in the address was that contained in the same writings, 'so we believe,' and as belief did not mean certainty, therefore, that a soul can be lost is not necessarily a fact; belief counts for nothing when facts are not forthcoming to substantiate it. On Sunday morning, public circle as usual; at 6 p.m., Lending Library; at 6.30 p.m., Mr. W. E. Long, 'Second Death'; at 8 p.m., election of candidates. 'LIGHT' always on sale.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. J. J. Morse delivered an address entitled 'Spiritualism: Phenomenal, Educational, and Religious,' in the course of which he pleaded for the value of the phenomenal manifestations upon which the movement is based, and strongly deprecated the attempts which are

occasionally made to decry them. Referring to the educational side of the movement, he pointed out the necessity of endeavouring to understand the laws governing the manifestations, in order that an intelligent presentation of the facts might be placed before the world. Regarding the movement from the religious standpoint, he claimed that the religious instinct was inherent and ineradicable in humanity, and that the philosophy of Spiritualism was capable of adequately ministering to human needs in this respect. The lecture, although more than usually lengthy, contained many excellent points. Mr. W. T. Cooper, the Vice-President of the Marylebone Association of Spiritualists, occupied the chair, and Miss Florence Morse gave a solo, 'Ye that are weary' (Kane), which was much appreciated. Next Sunday, Miss MacCreddie, the well-known clairvoyante, will occupy the platform, and as a large attendance is expected, friends are requested to be in good time. The doors open at 6.30.—G.

MR. MORSE IN SCOTLAND.

On the morning of Sunday, the 27th ult., a spiritualist meeting was held in Greenock, as the first step in the scheme of propaganda work in Scotland which has been undertaken by the Glasgow Association. The meeting was held in the New Masonic Hall, and was well attended by an intelligent and appreciative audience. Mr. J. J. Morse, of London, was the speaker, and Mr. J. W. T. Vance, of Glasgow, discharged the duties of chairman in an able and acceptable manner. After the opening hymn, Mr. Vance read a selection from 'Tien Sien Tien's Answers to Questions,' and gave a short address on 'The Dawn and Development of the Modern Spiritualistic Movement,' at the close of which he introduced Mr. Morse to the audience. After an invocation, Mr. Morse's guides delivered an eloquent and instructive address on 'The Ministry of Angels: Fact or Fiction.' The discourse was listened to with rapt attention, from the statement of the problem and the gradual building up of the argument, till the clinching and unassailable conclusion. At the close of the meeting many of the audience expressed their great pleasure at having listened to such an inspiring and comforting address, and also their fervent hope that Mr. Morse would soon re-visit Greenock. Mr. and Mrs. Burdee and the small band of earnest truth-seekers that have gathered around them deserve all encouragement in their efforts to spread a knowledge of the truth that has gladdened their own souls. In the evening Mr. Morse lectured in the Assembly Rooms, Glasgow, to a crowded audience, on 'Spiritualism: a Gospel for Here and Hereafter,' and on Monday night, in the same place, answered questions in a manner that compelled the admiration of his audience. Mr. Robertson, president, occupied the chair on both occasions.—J. S., Sec.

Now Ready.

Reprint of the Memorial Edition.

SPIRIT TEACHINGS

Through the Mediumship of William
Stainton Moses (M.A., Oxon.).

By Automatic or Passive Writing.

WITH A BIOGRAPHY BY CHARLTON T. SPEER
And Two Full-page Portraits.

The work consists of a large number of messages communicated by automatic writing, and dealing with a variety of Religious, Ethical, and Social subjects of general interest. Among the subjects thus treated may be mentioned Mediumship and Spirit Control—Spheres and States of Spiritual Existence—The Spirit Creed: God, Heaven, Hell, Faith, Belief, Inspiration, Revelation—Orthodox Theology and Spirit Teaching—The Old Faith and the New—Spiritualised Christianity—Suicide and its Consequences—The Final Judgment of Souls—Capital Punishment—The Treatment of the Insane—The True Philanthropist, &c., &c., &c. The volume contains many cases of proof of the identity of communicating Spirits. The writer has connected the message by an autobiographical narrative, giving many details of personal experience.

Handsomely bound in Cloth Gilt, 324pp., demy 8vo,
price 3s. 6d. net, or post free, 3s. 10d.

Members and Associates of The London Spiritualist Alliance
will be supplied with copies at 2s. 6d. each, or post free
for 2s. 10d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of 'LIGHT,' 110, ST. MARTIN'S LANE, W.C., at the prices quoted.

Remittances must accompany orders, otherwise they cannot be sent.

'Astrology.' An Easy and Comprehensive

Treatise on the Influence of the Heavenly Bodies and the Methods of Casting Horoscopes. Compiled and Arranged from the Works of the Masters of the Middle Ages and William Lilly, with the Corrections and Emendations of Their Disciples, Bringing the Science of Divination to Date. By ELLEN H. BENNETT. Royal crown 8vo., 380pp., cloth, 12s. 10d., post free.

'Real Ghost Stories.' A Revised Reprint of

'The Christmas and New Year Numbers of the 'Review of Reviews,' 1891-92. With new Introduction. By W. T. STEAD. Crown 8vo., cloth, 5s. 3d., post free.

'Letters from Julia; or, Light from the

'Borderland.' A Series of Messages as to the Life Beyond the Grave, Received by Automatic Writing from One who has Gone Before. With a Preface by W. T. STEAD. 2s. 3d., post free.

'Discourses through the Mediumship of Mrs.

Cora L. V. Tappan.' Comprising Fifty-four Discourses, Sixty-four Poems, and Twelve Extracts descriptive of Facts concerning the Spirit-World and Communion between it and the Earth-Plane. Cloth gilt, with Portrait of Author, 720pp., 7s. 6d., post free.

'The Philosophy of Mesmerism and Electrical

Psychology.' By JOHN DOVER DODS. The Secret Revealed by which all may know how to Experiment without an Instructor. Cloth, 8s. 9d., post free.

'The Elements of Hypnotism: the Induction,

Phenomena, and Physiology of Hypnosis, Its Dangers and Value.' By R. HARRY VINCENT. Second edition, revised and enlarged. Crown 8vo., 270pp., cloth, 5s. 'A simple account of the nature and effects of Hypnotism, to show how the state is produced, and what it is.' With seventeen Illustrations showing Experiments.

'A Catechism of Palmistry.' The Sciences of

Chiromancy and Chiromancy Explained in the form of over 600 Questions and Answers. By IDA ELLIS. Illustrated by ten plates. The teachings of the well-known Blackpool Palmist. Cloth, 2s. 9d., post free.

'The Book of Dreams and Ghosts.' By

ANDREW LANG. Cloth, 6s.

'The Place of Death in Evolution.' By

NEWMAN SMYTH. Cloth, 5s., post free.

'The Tarot': Its Occult Signification, Use in

Fortune-telling and Method of Play. By S. L. MACGREGOR MATTHEWS. With Pack of 78 Tarot Cards. 5s. 4d., post free.

'Psycho-Therapeutics; or, Treatment by

Hypnotism and Suggestion.' By C. LLOYD TUCKER, M.D. Third Edition, Revised and Enlarged, 320pp., cloth, 6s. 4d., post free.

'Ars Vivendi; or, The Secret of Acquiring

Mental and Bodily Vigour.' By ARTHUR LOVELL. Contents: Bodily Health, Mental Vigour, Power of Will and How to Cultivate, Imagination, its Use and Abuse, Concentration, its Secret Strength, Manners, &c. Cloth, 2s. 3d., post free.

'Volo; or, the Will.' What it is, How to

Strengthen, and How to Use It. By ARTHUR LOVELL. Cloth, 3s. 9d., post free.

'Researches in the Phenomena of Spiritual-

ism.' By SIR WILLIAM CROOKES, F.R.S. Handsome cloth. Illustrated. 5s. 3d.

'The Law of Psychic Phenomena.' A working

hypothesis for the systematic study of Hypnotism, Spiritualism, and Mental Therapeutics. By THOMSON JAY HUDSON. 6s. 4d., post free.

'The Spirits' Book.' Containing the Principles

of Spiritist Doctrine according to the Teachings of Spirits of 'High Degree.' Transmitted through various mediums. Collected and set in order by ALLAN KARDEC. Translated from the 120th Thousand by ANNA BLACKWELL. New edition, cloth, 5s. 4d., post free.

'The Book of Black Magic and of Pacts.' By

ARTHUR EDWARD WAITE. I. An analytical and critical account of the chief magical rituals extant. II. A comparative digest of all printed Grimoires which have been current under the generic name of Black Magic, with additional material derived from important Goetic sources. Quarto. Illustrated with about 200 Engravings. £2 2s., post free.

'Christo-Theosophy; or, Spiritual Dynamics

and the Divine and Miraculous Man.' By GEORGE WYLD, M.D. Edin.—Dr. Wyld is probably the profoundest Christian Theosophist of the age.—'The Platonist' (St. Louis). Second edition. Crown 8vo., cloth extra, red edges, with Portrait. Price 3s. 9d., post free.

'Shadow Land; or, Light from the Other

'Side.' By MRS. E. D'ESPERANCE. The true story of the development of marvellous psychical gifts in an English lady. With 2s. plates. Cloth, 6s. 4d., post free.

'Seers of the Ages.' Ancient, Mediæval, and

Modern Spiritualism. By J. M. PEEBLES. Tracing the Phenomena of Spiritualism through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time. 376pp., 5s. 4d., post free.

'After Her Death.' The Story of a Summer.

By LILIAN WHITING. Cloth, 3s. 6d., post free.

'Human Magnetism; or, How to Hypnotise.

A Practical Handbook for Students of Mesmerism. By Professor JAMES COATES. With ten plates, showing induction of phenomena experimental and curative. Cloth, 5s. 4d., post free.

'Crystal Gazing and the Wonders of Clair-

'voyance.' Embracing Practical Instructions in the Art, History, and Philosophy of this ancient Science. Illustrated with diagrams. By JOHN MELVILLE. To which is appended an abridgment of Jacob Dixon's 'Hygienic Clairvoyance,' with various extracts and original notes. Crown 8vo. 5s. 3d., post free.

'Hafed, Prince of Persia': His Experience in

Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruisdal and Steen. 592pp. 4s.

'Hermes, a Disciple of Jesus.' His Life and

Missionary Work, together with Incidents in the Life of Jesus, Sequel to 'Hafed.' 450pp. 4s.

'Magic, White and Black: or, the Science of

Finite and Infinite Life, containing Practical Hints for Student of Occultism.' By FRANZ HARTMANN, M.D. Cloth, 6s. 4d.

'Animal Magnetism.' By ALFRED BINET and

CHARLES FERE (Assistant Physician to the Salpêtrière). Contents: Animal Magnetism in its beginnings—History of Animal Magnetism—Modes of Producing Hypnosis—Symptoms of Hypnosis—The Hypnotic States—Imperfect Forms of Hypnosis—General Study of Suggestion—Hallucinations—Suggestions of Movements and of Acts—Paralysis by Suggestions: Anesthesia—The Application of Hypnotism to Therapeutics and Education—Hypnotism and Responsibility. 8vo, 378 pp. Cloth, illustrated, 5s. 4d.

'Debatable Land between this World and the

'Next.' With illustrative narrations. By ROBERT DALE OWEN. Second Edition. Crown 8vo 7s. 6d.

'Psychic Philosophy as the Foundation of a

'Religion of Natural Law.' By V. O. DESERTIS, with Introductory Note by ALFRED RUSSEL WALLACE, D.C.L., LL.D., F.R.S. 8vo, 342pp. 5s. 4d., post free.

'Cheiro's Language of the Hand.' A com-

plete practical work on the Sciences of Cheiromancy and Cheiromancy, containing the System, Rules, and Experience of Cheiro, the celebrated Palmist. With Portrait, frontispiece, fifty-five full-page illustrations, and over two hundred engravings of Lines, Mounts, and Marks. Reproductions of famous hands, &c. Containing illustrations of the wonderful scientific invention, the apparatus for 'Thought Photography and Register of Cerebral Force.' Also a print of the life-size hand of the late W. E. Gladstone. New edition, crown 4to, cloth, 11s., post free.

'Miracles and Modern Spiritualism.' Three

Essays by ALFRED RUSSEL WALLACE, D.C.L., LL.D., F.R.S. New Revised and Enlarged Edition, with Chapters on Phantasms and Apparitions. Crown 8vo. 296pp., cloth, 5s. 4d., post free.

'Footfalls on the Boundary of Another

'World.' With narrative illustrations. By ROBERT DALE OWEN, Post 8vo, 7s. 6d.

'Spiritualism.' By JUDGE EDMONDS and DR.

G. T. DEXTER. A new edition, with alterations, of a famous American work. 2 vols., 8vo. With portraits. 11s., post free.

'Dealings with the Dead.' Translated by

MRS. A. E. WHITEHEAD. Preface by ARTHUR LILLIE. A very curious book. A collection of ghost stories gleaned at first hand by MOSES A. LE BRAZ. Crown 8vo. 3s. 10d., post free.

'Through the Mists; or, Leaves from the Auto-

biography of a Soul in Paradise.' Recorded for the Author. By ROBERT JAMES LEIS. Cloth, 5s. 4d., post free.

'A Spirit's Idea of Happiness.' An Emana-

tion from the Spirit side of Existence by means of Automatic Writing through the Mediumship of J. R. TUTIN. 844pp., cloth, 3s. 9d., post free.

'The Power of Silence. An Interpretation

of Life in its Relation to Health and Happiness.' By HORATIO W. DRESSER. New and cheap edition, 5s. 3d., post free.